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CHINESE REPOSITORY.

VOL. XVIII.

FROM JANUARY TO DECEMBER, 1849.

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CHINESE REPOSITORY.

VOL. XVIII.—DECEMBER, 1849.—No. 12.

ART. I. *Romish Missions in Mongolia; their origin and progress, with some account of Mongolia and its inhabitants; particulars of a tour from the north of China to Lassa, by the Rev. E. Huc, given in a letter, dated Dec., 1846.*

ACCORDING to statements given in the "Annales de la Propagation de la Foi," for July, 1847, the Romish missions in Mongolia date their origin from near the close of the last century. The incessant emigration westward from China Proper, and the accumulating rigors of persecution combined to prepare the way, and accelerate the progress of missionaries from the court of Rome to the capital of Tibet. Scattered through this flood of emigrants were a few neophyte families which conveyed "the faith to Mongolia;" their proscribed worship, their murdered clergy, their demolished chapels, and threatening death,—all conspired to drive them from their country. It was, we are told, in the wake of these emigrants that the first priests penetrated to Mongolia, in the year 1796, dispatched thither by the Rev. Dr. Roux, superior of the French Mission at Peking. Subsequently, "in 1827, the reigning emperor, T'aukwáng, after expelling the European missionaries from his capital, declared their establishments confiscated to the state, and razed their beautiful church to its foundations; the Lazarists then sought refuge in the direction of Tartary; Síwán grew rich from the losses of Peking, and thenceforth became the centre of apostolical action and the school of the native clergy. The importance which this transaction gave to the Mongolian Mission, combined with the easy progress it was daily making, decided a few years afterwards, the Holy See to erect it into an apostolical Vicarage. His Holiness, Gregory XVI., confided this post to the Rt.-Rev. Dr. Mouly, bishop of Fussulan, *in partibus infidelium.*"

The extent of this vicarage, and the number of the faithful resident therein, can not at present be very accurately known. Throughout this immense country, however, "not one cross had been yet planted to indicate the land to these eternal pilgrims of the Desert, when, in 1844, two missionaries undertook to penetrate into the deepest of their unknown stepps. They had scarcely cleared Síwán, when all track of them was lost in solitude. Two years elapsed without any information concerning the pious cavalcade. Their return was already despaired of," when they were discovered in the capital of Tibet by Chinese officers, and brought back to Macao. These two missionaries were Rev. Dr. Gabbet, and the Rev. E. Huc. From a letter written by the latter, addressed to the "Superior-general of the Congregation of Missions," and dated Macao, Dec. 20, 1846, we select the following details respecting the country and people visited by these travelers.

Having been instructed by their lordship, Dr. Mouly, "to explore Mongol-Tartary, and study carefully the manners and character of these nomadic people," the adventurers quitted "the valley of Blackwaters, a Christian district, situated nearly one hundred leagues northerly from Peking," August 3d, 1844. The persons and arrangements of our traveling troop, says Mr. Huc, "were as follows: Samdad-chiamba, our young lama, mounted on a low-sized mule, opened the cavalcade, leading after him two camels laden with our baggage; next followed Dr. Gabbet upon a large camel; I was mounted upon a white horse. Samdad-chiamba was our only traveling companion." This youth was a Mongolian refugee, who after having been instructed and baptized by Dr. Gabbet, "wished to devote himself to the holy church, as he said, and attach himself to the service of the missionaries."

For eight days their march was through the fertile prairies of the kingdom of Gehekten to a great city, called by the Mongols *Tolon-nor** (Seven Lakes), but by the Chinese *Lama-miáu* (Temple of the lamas). It is not a walled city; but a huge gathering of ugly and badly-laid out houses. Its streets are crooked; filthy and muddy; its population immense; and its commerce prodigious. "The general rule is, that, in this great market, the Chinese end by making their fortunes, the Tartars by ruining themselves."

* The district of Tolon-nor forms part of the circuit of *Kaupéh tóu*, an extensive region situated in the northeastern part of Chihlí, beyond the Great Wall; the place here described is the chief, and probably the only town in the district; it is laid down in the Chinese map near the Shángtú ho 上都河 a branch of the Lwán 灤 river, not far from lat. 42° N., and long 30' W. of Peking. The "kingdom of Gehekten" is the pasture-grounds of one of the Mongolian tribes, otherwise written *Kíchikten*. See Ch. Rep., Vol. XI., page 449.

From Gechekten they proceeded to Thakhar, called by the Chinese *Páhki* (Eight Banners), the country conferred on those tribes that came to the aid of the existing dynasty, when conquering China. They are ranged under eight banners, subject to the emperor, and are said to constitute his most valiant soldiers, and are never ordered to march except in the last extremity: "they were summoned during the last English expedition, but they were quickly countermanded back: when advancing southward, these poor soldiers almost all died off from heat." This country of the "Eight Banners" is described as magnificent; an endless prairie everywhere meets the eye; its pasturages are extensive, and its supplies of good water inexhaustible; but there are no cities, no edifices, no art, no industry, no cultivation; it is the grazing land of the imperial flocks. Sometimes you perceive a huge lake, a majestic river, a bold mountain; and again there is before you a vast and immeasurable plain, "as the outlines of which fade away in the distant horizon, you would think for a time that you were becalmed in the midst of the ocean. The white Mongolian tents, surmounted with banners, tracing their outlines in the distance upon this verdant groundwork, supply well the effect of little ships with streamers to their masts." Mr. Huc proceeds to draw a parallel between the seaman and the Mongol; as the first identifies himself with his ship, which he seldom leaves, so the second is one with his horse; and both, "when they alight upon land, find themselves utterly disconcerted, and as it were, cast out of their sphere."

While traveling through Thakhar,—or *Cháhár*, as we have been accustomed to write the name of this district, they visited here and there some majestic ruins, faint traces of cities, which, it is supposed, were formerly built and occupied by Chinese. All the cities they saw on their route through Mongolia, they found to be mere "market-places," frequented by the people from every part of their country.

Bending their course southward, towards the Yellow River, "during three whole days," says Mr. Huc, "we cavalcaded through unknown marshes, abandoning ourselves to Providence, and allowing our cattle to move forward by instinct. When we reached the bed of the river, our little troop embarked in a passage-boat, and we arrived, I may say miraculously, in the country of Ortous," or, as the Chinese pronounce the name, *Ngoh'rh-to-sz*; a country "wretched and desolate;—of sandbanks or sterile mountains;" with brackish and fetid waters, and even these extremely rare; the oxen and horses wretched and poor-looking, but the camels, the sheep, and the goats thriving wonderfully well.

When distant ten or fifteen days' march from the Yellow River, they visited a salt lake, "a large reservoir of mineral salt," at least two leagues in circumference, called by the Mongols "*Tabos-noor.*" When two days from the salt lake, they reached a fertile valley. "The Mongolians who had pitched their tents in this valley," says the writer, "treated us with honor and distinction. When they ascertained that we were *lamas of the West*, they were anxious to treat us to a little entertainment after their own fashion" When the repast was over, music followed, with a national song. Their patriarchal host, addressing one of the missionaries is represented as saying, "Lama of Almighty Jehovah, I have invited a *toolho-los* to beguile this evening with some minstrelsy." Immediately the *toolho-los* began, beating the guitar as he sang, vividly exciting the sympathy of his fellow-countryman. Then followed, at the request of the missionaries, the *Invocation of Timour*. "These poet-minstrels, who roam from hearth to hearth, celebrating everywhere the personages and events of their country, are met at all times and in every place; we had previously seen them in China, but perhaps they are nowhere so popular as in Tibet."

In crossing the territory of the Ortous, the geological structure of the mountains attracted their attention; and we have the following description of one of these mountain ridges.

"In the gorges and glens of the precipices formed by this imposing chain, you perceive nothing but large heaps of schist and mica, crushed and reduced like to powder. These deposits of slate and flattened stones have been, no doubt, drifted into these chasms by immense swells of water, for they do not seem to have at all belonged to these mountains, which are of the nature of granite. These blocks are incrustated with shells; but what is more remarkable, they are severed, bored, and worn on every side; there are cavities on all sides; holes wind in a thousand sinuosities; you would say nature here had been worm-eaten. Sometimes the ground presents deep sunk impressions, as if they had been used to mold monsters. It often seemed to us that we were advancing through the bed of a dried-up sea. No doubt, these mountains were slowly formed by the sea. The phenomena apparent here can not be attributed to water rained down, and much less to inundations of the Yellow River, which, however great they may be supposed, could never reach such a high elevation. The geologists who alledge that the deluge occurred by submersion, would find perhaps, upon these mountains, proofs strong enough to support their system."

Descending from this ridge, they traversed the province of Kánsuh. Passing through Ningliá and Chungwei, and crossing the Great Wall, they pursued their way over the "Halechan ranges," where not the slightest traces of vegetation could be found among the hills of sand. Their course was close along upon the banks of the Yellow River.

At length, coming to the route that leads to Ílí, they pursued it till they again reached and passed the Great Wãll. "We had occasion," says Mr. Huc, "to cross the Great Wall at more than fifteen different points; we often journeyed entire days following its direction, and without losing sight of it; sometimes we met only simple masonry, instead of the double walls that run along northward of Peking; sometimes it is an embankment of earth; it even happened to us to see this famous barrier exclusively composed of some small stones heaped together."*

Leaving the Great Wall, the missionaries had to pass a custom-house, notorious for its extreme severity towards foreigners: the people "absolutely required money," and they "absolutely determined to give them nothing but words." This altercation ended by their being allowed to pass freely, it being only enjoined on them "not to inform the Tartars that they had passed gratis." From Pingfán, "presenting nothing remarkably disagreeable or gratifying to the eye," they hastened on to the greater city, Síning, "enduring much distress in traversing the high mountain of Pingkiáu." "Our route lay during two days through clefts of rocks and along a deep torrent, the foaming water of which dashed at our feet; the chasm yawned uninterruptedly at our side; and if we had made one false step we should have tumbled into it."

Kánsuh, the travelers regarded as a fine province; and owing to its temperate climate, the naturally fertile soil, and above all to the skill and activity of its agriculturists, it exhibited considerable wealth, and a wonderful variety of produce. The sheep and goats were of a superior breed; the wheat good and abundant; and the collieries numerous and exhaustless. The people, both in language and manners, differed much from the inhabitants of the other provinces. Especially in their religious character, they were found to differ from the great mass of the Chinese, who are commonly and notoriously so indifferent and sceptical. "In Kánsuh are numerous and flourishing *Iamazaries*, which adhere to the reformed worship of Buddhism. Everything induces the conviction that the country was formerly occupied by the Sífán or Eastern Tibetans." Several independent tribes are found in this province and on the borders of Sz-chuen, having their

* There are a number of lakes laid down on the map in the region here traveled over, but none with just the name of Taboos-mur in Chinese characters. The Halechan, or Ala-shin 賀蘭山 range forms part of the In-shan, and incloses most of the Great Bend of the Yellow river.

own hereditary chiefs, their own internal policy, and their own peculiar dialects. Some of these tribes are exceedingly savage: "he who has committed the greatest number of murders is honored with their highest estimation."

From Sining the missionaries proceeded to *Tángkeou-cul*,—"a little city situated on the borders of the river Keou-ho, and on the frontier which separates Kansuh from Koko-nor,"—a place not marked on the maps, but of the highest importance in a commercial point of view, of narrow compass, extremely populous, in reality a Babel, where people of every tongue are grouped together. Great violence of character was exhibited in this city; and every individual in the streets walked armed with a huge sabre, affecting a wild air of independence. From this city, the travelers proceeded to the lamazary of "Koumboun, the country of Tsouka-Remboutchi, the celebrated reformer of the Budha religion." This lamazary belongs to the Sifans; and in that celebrated convent of the lamas, and one of its neighboring country-seats, Mr. Huc and Dr. Gabbet sojourned six months, to study the language of Tibet, and to acquire information concerning the doctrines of Buddhism. But these gentlemen give us no new light on this subject, and we need not tarry here to repeat the few facts they relate of Koumboun and its three thousand lamas, further than to remark that they found the instructions divided into "four sections or faculties"—one of prayers, one of medicine, one of mysticism, and one of the forms of liturgy.

In the month of August—just one year after leaving the valley of Blackwaters, the two missionaries, with their cavalcade, resumed their journey, and proceeded to erect their tent on the borders of Koko-nor, the *Tsing hai*, or "Blue Sea" of the Chinese. It has, they say, a regular ebb and flow; the water is bitter and saltish; and when nearing it a strong odor of sea air affects the sense of smelling. Near its center, there is a small island, having a lamazary with about twenty lamas. The surrounding country is agreeable and very fertile, having no forests but a luxurious herbage. It has many rivulets, with abundance of water for the flocks. The Mongolian shepherds, continually apprehensive of attacks from brigands, are always on guard, watching their flocks: they usually appear on horseback, lance in hand, a huge sabre fastened to the belt, and a firelock slung across the shoulder.

The brigands, we are told by Mr. Huc, "belong to the tribes of Sifan, or black-tent Tibetans, who reside in the direction of the Bayenkara mountains, towards the sources of the Yellow River. Their

nomadic clans are very numerous, and are known under the generic name of *Kolo*. These hordes of brigands (continues he) were enumerated to us; and only then did we hear any allusion to *Kolo-kalmouks*: what is termed *Kalmoukie* is pure imagination. "The Kalmouks are only a tribe of Kolo, or Black-tent Tibetans. Geographical maps are also very faulty with reference to Koko-uor. This country is mapped too large. Although it is divided into twenty-nine banners, it should be limited to the river Tsaidam. There another Mongolian country commences, and is designated by the name of Tsaidam."*

Mr. Huc gives us a popular tradition regarding the "Blue Sea," related to him by an old Tartar, that this sea once occupied the place where the city of Lassa now stands, and that upon a certain day all its waters abandoned their ancient reservoir, and came by a subterraneous passage to the place where they are now stationed.

The two missionaries were now anxious to proceed on their journey, and were in daily expectation of the Tibetan embassy, which in the previous year had proceeded to Peking. "We intended to join the caravan," says Mr. Huc, "and go onward to Lassa, to study the Tartar creeds from the very source whence they emanate. All we had seen and heard during our journey gave us to hope that we should find at Lassa, a purer, and perhaps, less vague symbolism. Generally, the creeds of the lamas are always indefinite and wavering in one vast pantheism, which they can not give an account of. When you inquire from them for something plain and positive, they are always in extreme embarrassment, and refer back to another: the disciples never fail to assert that their masters know everything; the masters invoke the omniscience of the grand lamas; the grand lamas deem themselves ignorant in comparison with the saints—the saints of such and such a lamazary. Meanwhile, the great and little lamas, disciples and masters, all stated to us that the true doctrine comes from the West. The more you advance towards the west," they said to us, "the more luminous and pure will be the doctrine manifested to you." When we gave an exposition of Christian truths, they contented themselves with replying calmly, "we ourselves have not read all the prayers; the lamas of the West will explain all to you; we have faith in the traditions that come from the West." Besides these expressions

* The name of Bayen-kara has been applied by Ritter and others to the immense mass of lofty mountains lying about the sources of the Yellow river, extending over six or eight degrees square; the Mongols call a high peak lying nearly west of the Azure sea, Bayenkara 巴顏喀喇. We can find no river in this region bearing the name of Tsaidam.

only confirm a fact observable in all parts of Tartary : there does not exist a lamazary of any importance, whose grand lama (or superior) is not a man who came from Tibet. Any lama who has made a journey to this country is regarded as a superior man, a *seer*, before whose eyes have been unveiled all past and future lives, at the very depth of the *Eternal Sanctuary*, and in *the land of spirits*.—In the Tibetan language, *Lassa* means “Land of Spirits,” and in the Mongolian this city is called *Mouche-dhot*, i. e. “Eternal Sanctuary.”

At length, Oct. 15th, the long-looked for embassy arrived, returning from Peking, and with it the two missionaries proceeded on their way to the so-called Land of Spirits. The combined forces now formed a large caravan, numbering, it was supposed, about 2000 men, 1200 camels, 1200 horses, and 15,000 long-haired oxen, commonly called the *yak*. This embassy is described as a mere commercial enterprise, undertaken for gain rather than for any political object. After fifteen days’ journey through the magnificent plains of Koko-nor, the caravan reached the wild and unproductive country of Tsaidam among the Mongolians. The sad and gloomy aspect of this country seems to affect the disposition of its inhabitants: “they all seem to have the spleen; they speak little; and their accent is extremely guttural.” Nothing could be more dreary than the country through which they had now to pass over, Mt. “Borhan-bota,” Mt. “Chuga,” and across the river “Mouren-oussou” which “in China is the Yia-dze kiang or Blue River.” The cold was dreadful; and “the Rev. Dr. Gabbet had to deplore the temporary loss of his nose and ears.” In crossing the Mouren-oussou on the ice, Mr. Huc and his companions witnessed a singular spectacle, which he thus describes: “We had already descried, in the distance, sundry shapeless objects which seemed imbedded in the ice in the middle of this great river; what was our astonishment, when we recognized more than fifty wild oxen, which, no doubt, commenced swimming over at the moment the water froze! Their heads surmounted by monstrous horns were uncovered; the rest of the body was griped in the ice.” Other incidents equally marvelous, and far more horrible, are detailed in this part of the narrative, to which we must refer those who can relish this sort of thing. To us this is the poorest part of Mr. Huc’s letter, and it must suffice to say, that on the 29th of January, 1846, the two missionaries reached Lassa, with which event the narrative abruptly terminates, with the promise of a “future letter,” and a full description of Lassa and its inhabitants.

The region from which M. Huc took his departure in making this long journey, lies along the Hwáng ho, or Sira-muren R. The country and people are pleasantly described by him in a letter written to his brother, Donatien Huc, an advocate residing in Toulouse, under date of Jan. 8th, 1844, which we extract from the number of the *Annales* for Sept. 1845, making a few unimportant omissions in the translation. After a few preliminary remarks, he breaks out :

“ Oh Tartary ! If there exists in the world a country new, a country unknown, a country which is in no respect similar to other countries, it is, without any doubt that which I now inhabit. Europeans travel in all countries except in Tartary. America has been for a long time *Europeanized*; the Indies will be so very soon. The condition of China, thanks to the disturbances of the English, is at length beginning to become familiar to us. European ships plough the sea in every direction. It is not possible to mention an island, not even a rock in the ocean, which they have not frequented and analyzed. Not long since indeed, M. D'Urville by his extraordinary energy, accomplished a feat which seemed well nigh impossible—went on a tour of exploration among the polar icebergs ! But who has had a thought about Tartary ? Except some French missionaries, who a short time since pitched their tents in this region, and are seeking to disseminate the pure seed of the gospel, no one has yet visited these deserts.

“ It can not be said surely that Tartary is so diminutive a country that it is not worth the pains. For just cast a glance at the map, and consider the space which it occupies. China, so vast in comparison with most countries, is almost nothing when compared with the vast regions of Central Asia. Moreover Tartary has an aspect altogether different from other countries. In Europe, for example, there are cities, villages, and harvest-fields of a wonderful variety overspreading the land. Elsewhere, where civilization has not yet penetrated, there are found immense forests with an uncommon luxury of vegetation. In countries formerly flourishing, but now degraded even to servitude, there are strange peoples who have taken the place of the extinct races, and who, half civilized half barbarous, pass their lives among the desolations and rubbish which attest the splendor of ancient times. But in Tartary, there is nothing of all this. Here there is nothing but vast prairies and immense solitudes. In each realm they find but a single city, or rather a humble settlement where the ruler makes his residence. The population lives in tents without any fixed habitation. They pitch their camps now in one place and presently in another, regulat-

ing their successive migrations according to the variations of the seasons, and the goodness of the pasturage.

“One day, we behold a vast expanse of country, which presents the most lively and animated appearance. On the green prairie are seen tents of various sizes. In all the country about, in the gorges of the mountains, and upon the sides of the hills, as far as the sight can reach, the eye discovers only immense herds of cattle, camels and horses. In the plains there are immense herds, perceivable only by their undulations. They might be compared to the sea as it appears when foaming, and beginning to swell. In the meantime, this plateau is traversed continually by Tartars upon horseback, who armed with a long pole, gallop from side to side in order to bring together into a close body the hosts of animals which are scattered over it. In the place where the tents are erected, the children are engaged in play, and the aged women curdling the milk, or going to draw water from the reservoir they had hollowed out the day before. And yet it may happen that on the day following, this landscape to-day so picturesque and so animatèd, is nothing but a vast solitude. Men, flocks, habitations, all have disappeared. A black and dense smoke, which rises here and there from fires with difficulty extinguished, and the croaking of the birds of prey which dispute among themselves for the remains of an abandoned camel, are the only indications that the wandering Mongol has the day before passed that way. And if you demand of me the reason why these Tartars have so hastily abandoned this spot, I reply, that their flocks have devoured all the grass which covered the plain; they have therefore driven them forward, and gone on to seek still farther, it is immaterial where, a new and fresher pasturage. These great caravans also traverse the desert without any definite design; they sleep where the night overtakes them; and when the shepherds have found a place to suit their fancy, they pitch their tents.

“Tartary presents in general a savage and profoundly saddening aspect. There is nothing here to awaken the remembrance of agriculture and industry. Pagodas and *lamazaries* are the only monuments to be found, to which the Tartars attach great importance. To them religion is everything. Other things are in their eyes vain, fleeting, and unworthy to occupy their thoughts. Moreover, whatever there may be of riches and opulence, all that bears the impress of art is found collected in the pagodas. For the same reason, everything which in anywise pertains to the sciences or to letters, passes not beyond the walls of the convent.

“It would not be astonishing, if all this *Tartarism* should be little in accordance with your tastes and habits of life. It is possible that these keepers of flocks will appear to you very singular persons. But I confess that I have found them interesting in the highest degree. I sigh for the time when I shall be permitted to go and live among them, and I hope that these people, naturally religious, when they shall have become acquainted with true Christianity, will gradually be induced to renounce the errors of Buddhism.

“Although I have advanced almost two hundred leagues towards the north of Tartary, I have not yet passed my days continually among the Mongols. I have still more or less intercourse with the Chinese. In the vast country inhabited by the latter, there is such a redundancy of inhabitants that the excessive population flows on all sides into the neighboring regions. Thus the Chinese from the north of the empire gradually find their way into Mongolia, where they obtain from the Tartar *begs*, or chieftains, liberty to clear portions of land in the gorges of the mountains. The valley of the Black-waters, where I am now residing, is cultivated by Chinese Christians. The time which the exercise of the holy ministry allows me, I devote exclusively to the study of the Manchu and Mongolian languages. For every one knows that it is not with books and dictionaries that we soonest learn to speak a language. It was for this reason that I lately went to make a visit to a Tartar family distant from here not more than a day's journey. I am going to give an account of this trip a little in detail, and the incidents in it will make you better acquainted with the manners of this people, than a dry delineation hastily composed.

“I had need of a guide; a brave Christian presented himself; his only occupation was leisure, and, moreover, he was fond of riding. He was just the man I needed. He was of greater advantage to me, since having had some dealings with the family which I designed to visit, he was able in a manner to introduce me to them. The day fixed for this expedition having arrived, we made our preparations for the journey. I placed my *escritoire* and some books in the sack which contained my wardrobe and bedding. My conductor on his part took care to make the needful provision of tobacco and brandy, or to speak more correctly, of an alcoholic liquor distilled from certain fruits which the country produces. When the Christians had wished me a pleasant journey, I fixed myself in the best manner I could upon a small mule adapted to my size, and my guide having scaled the flanks of a large and lean camel, proceeded to seat himself upon the top of the baggage.

“The route which we followed is truly difficult to describe: there were ravines to be traversed, rocks and mountains to climb up and to get down, morasses covered with water, and lakes sheeted with ice to be crossed. We were constantly obliged to make long circuits in order to avoid precipices, or to pass around inaccessible heights. It was in fact a zigzag course, in which we had constantly to select as we advanced those places which presented the fewest difficulties. After proceeding five leagues, across mountains and valleys, my conductor said to me, ‘Let us go down there and dine;’ at the same time pointing out to me with his whip-stock some small huts made of earth, inhabited by Chinese farmers. ‘Farther on,’ added he, ‘there are prairies, wherein are no inhabitants.’ I also desired to make a slight halt; for it was near mid-day, and I had some reason for conjecturing that my stomach would not refuse a little nourishment.

“On arriving at this hamlet, it was not necessary to deliberate upon the choice of lodgings. We esteemed ourselves too happy to find ready for our use a dark and dingy barn, to which we betook ourselves, after securing our animals to a post fixed in the earth before the gate. The people of the place, young and old, did not fail to pay us a visit, as soon as they perceived us. “Where do you come from? Where are you going? What is your illustrious name?” Such are the questions which they usually employ in addressing strangers. Very soon each lighted his pipe; and if in such a position the poor traveler has not taken care to lay in a stock of provisions, after lighting his own pipe, he will be obliged to betake himself again to his journey; for he is considered to have dined. My conductor had anticipated the exigency. He drew from his knapsack a good haunch of mutton; they brought us a little salt upon a sherd of porcelain, and in the twinkling of an eye our repast was finished. After dinner it is convenient to take tea; this is the etiquette of the people. We inquired of the Chinese who surrounded us if they had a tea-pot at hand to lend us. They began to laugh, and showed us their torn garments, exclaiming, ‘Do you think that such as we can drink tea?’ However, one man more considerate, went aside, and soon returned bringing some boiling water in a large and deep vessel. I soon detached the bag of tea from my girdle, and threw a handful of the leaves into this water, and my companion and myself began to supply ourselves from this tea-pot with our porringers—not very elegant to be sure, yet well enough adapted to our circumstances. We invited the company to follow our example, and soon they came together from all sides to get a cup of boil-

ing water; when we had all regaled ourselves, we smoked another pipe, and resumed our route with new courage.

“After ascending a steep mountain, we found ourselves upon the *Man-tien-dze*, which is an immense plain rising above the ordinary level of the country. It is more than a hundred leagues in circumference. Upon it there are no inhabitants, no cultivated land, not a single tree; it is one unvaried prairie stretching out into an immense expanse like an ocean of verdure without limits. Travelers run great risk losing their way upon the *Man-tien-dze*, for it is cut and traversed by a thousand pathways all resembling one another, and all leading in different directions. If you have the misfortune to lose the one that can alone bring you to the end of your journey, and if to increase the evil the weather happens to be cloudy, and you are not able to ascertain your course by the direction of the sun, you are exposed to great dangers. The wayfarer is then like a captain who has lost his rudder, compass, chart, and instruments. If it happen in the winter, he is lost without resource; for upon this elevated plateau, the cold is most terrible; and it not seldom happens, it is said, that in high winds both the horse and his rider have been frozen in traversing this dreadful labyrinth. Wo, then, to the poor traveler who loses his way upon the *Man-tien-dze*!

“And we, too, lost our road; the sun was setting, and it was about the end of November. I looked at my conductor, who seemed to be greatly astonished, looking this way and that way, like a person seeking for what he could not find. ‘Ah, indeed,’ said I; ‘is it true that we have missed our way?’—‘Alas! cried he,’ in my heart I have some doubts. According to the time which we have been upon the way, we ought already to have descended from the plateau, we ought to be now in the valley of Mulberries. We shall come again into the road! We shall come again into the road!’ he exclaimed with energy. ‘Just now *this affair becomes white and shining* (i. e. I comprehend the matter now), we ought to have taken the path which we met on our left.’

“We then put about, and entered upon that path of hope, which conducted us indeed to the borders of the *Man-tien-dze*. Already from the back of my mule I discovered below far in the opening some cultivated plains, and my heart became insensibly elated. ‘Is it indeed come to this pass?’ grumbled my conductor between his teeth. ‘This day truly, I am only like resin and glue! (i. e. am stupid). Really indeed! this valley is not the valley of Mulberries.’

“It was not necessary to deliberate long. We dismounted. The night coming on, it was the most prudent course to take refuge in this valley, where there was a gleam of hope, at least of finding some habitation, since we perceived that the plains were cultivated. This was preferable to bivouacking upon the unfriendly *Man-tien-dze*. Yet it was terrible to think of the long and arduous descent which led to the gorge, where we hoped to obtain some information, for I was famished with thirst, and my limbs could hardly support me. ‘Let us go; there is no other way,’ said my man of resin and glue; ‘we must scramble down here.’—‘That is very true, but I am worn out, and almost dying with thirst.’ ‘Ah! we have another full bottle left; take a drop of *eau-de-vie*.’—‘Very good,’ said I, smiling, ‘although you may happen to lose your way, you seem to be able to give good counsel.’ Saying this, I put the bottle to my lips, but I was so exhausted that I perceived neither the taste nor the strength of so powerful a beverage. I took long drafts; it seemed to me that I was drinking at a cool and delicious fountain. I instantly felt invigorated. We then drew bridle; and now seated, now afoot, sometimes riding, and often stumbling, we at length reached the bottom.

“It was now night. We observed a light at the foot of the hill, towards which we directed our steps as if by instinct, without saying a word. It was the hut of a shepherd. We approached the window, and through the crevices of the paper, which serves in this country instead of glass, we saw a Chinese, squatted upon the ground before some firebrands, quietly smoking his pipe. I cried out, ‘Halloo! my venerable brother, are we on the road to the valley of Mulberries?’ In a moment the man was at our side; ‘Can it have happened,’ said he, ‘that you have lost your way upon the *Man-tien-dze*? The valley of Mulberries is around by this gorge, a league or more further on; the road is good.’ These words reassured us, and having thanked him, and bade him farewell we remounted. We rode for the space of an hour in the darkness, and at length arrived without any farther difficulty at the residence of the Mongol Tartars.

“We were received with a cordiality of feeling and goodwill, beyond expression. ‘That is Takoura, the head of the family,’ said my conductor, as he pointed out a man of middling height, but frightfully lean. After we had passed our mutual compliments, the old Takoura invited us to be seated. He was so good as to take me for a man of some importance, and so he put me in the place of honor, on the side opposite to the entry. I placed myself down accordingly,

and soon the whole company squatting down like tailors, gathered around the brazier, which threw out more smoke than heat.

“After we had passed around the snuff bottle, and lighted our pipes, which we exchanged with each other, the old Tartar began. ‘You are not a Chinese,’ he said to me; ‘you are a Manchú, as I infer from the fringe upon your cap;—what is your honorable country?’—‘I am from France,’ said I.—‘Ah, ah! from the kingdom of France? And what is your famous city?’—‘I am from the city of Toulouse.’—‘Ah! ah! you are from the city of Toulouse; very well, very well,’ said he. ‘You have no doubt,’ I said to him, ‘been at Toulouse; it has a great trade.’—‘No,’ he rejoined, ‘I have only been once to Moukden; I have not yet reached the city of Toulouse.’ I need hardly say that the Mongols are not very well skilled in geography. These good people imagine in their simplicity, that the kingdom of France and the city of Toulouse, are all a part of the country of Manchuria, an opinion, which not seeming very dangerous, I let them enjoy unmolested in virtue of the liberty of opinion, proclaimed in our charter of 1830.

“Having come to a mutual good understanding, our conversation became so lively that you would have thought us to be quarreling. ‘But indeed,’ exclaimed the pater-familias at the top of his voice, ‘from here to the valley of Black-waters is not very far; how did you get here so late? How can that be allowed?’ ‘Ah, it is hard to say, very hard to say,’ replied my conductor in the same tone, ‘that can not be allowed. Hold! look you, we lost our way upon the *Man-tien-dze*.’ ‘Sure! do n’t you know the *Man-tien-dze* yet? You, who have crossed it so often, did you lose the way? Truly, that can not be allowed.’—‘Are you not very tired?’ said he to me, tapping me upon the shoulder. “Quite enough so,” said I, ‘but say no more about it, I am here at your house, and all is well.’ ‘Hold, look!’ said he, touching my conductor with the end of his pipe, ‘look! you lost your way upon the *Man-tien-dze* in full day: I have traveled it in the dark night, without losing my route.’ And then he burst out into laughter, ending with sighs and condolences.

“They had placed a vessel of tea and milk upon the fire, and while the company were discussing the routes over the *Man-tien-dze*, I drank cup after cup of tea and milk. They shortly brought in some salted vegetables and spirits, for this is a necessary prelude to repasts among the Chinese and Tartars. They get themselves tipsy before they eat, a custom exactly opposite to the English fashion:

The head of the family filled my little cup, and holding it in both hands, presented it to me in due form; I received it in the same way, and when all the glasses were filled, Takoura took his own, and bowing slightly, invited us all to drink. 'But your wine is cold,' said our Amphitryon to me; 'I am going to change it for you.' He then turned it into the small urn steaming upon the coals, and poured me out a fresh glass.

"But this evening I was not in a humor to drink boiling spirits. I felt it burning in my bowels. 'If you have some cold water ready,' said I to Takoura, 'it is just what I want.' I had hardly finished this unlucky proposition, when they all began to ply me with arguments to show that it was neither good nor prudent to drink cold water. But a young lama luckily coming in at the moment with a bowl of fresh water, I took it, and asked my opponent if he would like to drink half of it; he laughed heartily at the idea, and I swallowed at one draft the whole of the delicious water, and returned the bowl to the lad, asking him to fill it again. 'The matter is ended,' said Takoura, 'since you positively refuse to drink of the wine which is prepared for supper.'

"In the meanwhile, as Macheke his eldest son was removing the glasses and liquor, Tsanmiaud his brother, another lama twenty-one years of age, brought on a great plate containing a pile of hashed mutton. With my two chopsticks, I took a few morsels, and then raising them both as high as my forehead, said 'Eat gently; as for me, I have done.' Perceiving that the good Takoura was going to give me battle, I added, 'Stop; hear me, and you will not quarrel with me, for we are good friends. You know it. In your family, I am as if I was in my own house. Just now I am too fatigued, but to-morrow we will talk this all over again.' As the Tartar shook his head, and said, 'that can not be allowed,' I got up and went to the place assigned me for the night, and wrapped in my coverlet, I was soon sound asleep.

"In the morning, I saw that my conductor had not lost his time. He had been drinking some glasses, which had made him amazingly eloquent. He had put it into the heads of our Mongols, artless and credulous as they are, that I was an extraordinary man, one so learned that the most celebrated lamas would fear to meet me. He had told them the object of my journey, and assured them that I knew nearly all the languages in the world. I wished also to acquire the Mongolian, and had therefore come to live for some time among the

Tartars. Thus I owed to the magniloquent representations of my conductor, all the expressions of honor, respect, and affection with which I was welcomed in this family. 'Doctor,' said Takoura to me, 'since you have determined to learn the Mongol language, you have done well to come here. The lama Tsanmiaud has good abilities, and in a short time he will be able to teach you all the words. When you have learned how to express the more important ideas, we will no longer converse in Chinese.' I cordially accepted this invitation, and as my conductor was no longer necessary, he returned the same day to his family.

"When we had breakfasted, during which I proved to these Tartars that I despised neither their wine nor their viands, I took out my little library. I opened my books, and turned them over one after another, the good people crowding about me with their eyes staring, and their mouths gaping like children around the table of a pickpocket. As I took up a book, the old Takoura gravely informed the assembly of the quality of the article: 'this is a Chinese book; this is a Manchu book; this a Mongolian book.' But when I showed my breviary, bound in violet colored morocco with a gilt edge, their enthusiasm is difficult to describe; I opened and presented it to the lama as being the most learned of the company; he had hardly seen the European characters, when he exclaimed, *shara! shara!* He then passed the book around, and all repeated with astonishment as they turned over the leaves, a *shara* book! The Mongol and Tibetan lamas apply the term *shara* to a certain enigmatical and mysterious kind of character, the form of which bears much resemblance to the Gothic letters. I have observed them in all the large books of prayer in their temples, and it has occurred to me that this might be the rubric. These characters are all underscored with red, and scattered through the volume in such a manner as to remind me of the antiphonaries and prayer-books of the Middle Ages. Many of these characters are still found among the paintings on the ceilings of the temples. The lamas do not understand this writing, but only know how to read the character; and hence they give the name of *shara* to any language which they do not understand.

"The young Tsanmiaud returned my breviary, saying with a voice trembling with emotion, 'Is not this the same as the *shara*?'—'If it is not *shara*, what can it be?' said I. He then sat down with the satisfied air of a man who has made a discovery. He again took up the breviary, and turned it over again and again. But said he, 'do you then understand *shara*?'—'Oh, I am very expert in the *shara*,' I replied; 'I

can read it even more rapidly than Chinese or Manchu, I can speak and write everything which I please in *shara*.—‘In the temple where I studied, there were more than a hundred lamas, but not one of them was acquainted with this language; one aged lama alone knew how to read some of the words. But, added he, ‘what words are there in your book *shara*?’—‘This book contains sacred words; it is my book of prayers.’—‘Oh, indeed! do you recite prayers?’ exclaimed the aged Takoura.—‘And why should I not recite them?’ I answered; ‘I pray every day, and several times in a day; stop! just now I must retire, for it is quite time.’ And I got up immediately to recite my breviary. ‘Since you wish to pray,’ Tsanmiaud said, ‘I will conduct you into another tent, where you will be more quiet; here you are too much disturbed.’ I then went into another tent, accompanied by the lama and his nephew, who remained standing by my side the whole time that I was reciting my breviary, keeping a religious silence. When I had ended, Tsanmiaud inquired of me if I had finished my prayer, and both of them bowed profoundly as if to congratulate me on what I had done.

“When once my hosts perceived that I was a man of prayer, I was decidedly the friend of the family. The Mongols are essentially religious. They believe in a future life, and it is the subject of their serious consideration; things here below are to them a matter of secondary interest. Takoura was the most fervent of the family; when beginning a meal, while I was saying grace, he dipped his little finger into his glass, and threw some drops of the spirits away. This pious libation did not prevent him from getting fuddled however as often as he liked. The good old man did not know how to read his prayers from the books, but he always had his rosary in his hands, for the Mongols are in the habit of employing in their prayers a rosary consisting of a hundred and eight beads. For every bead they say, *Peace and happiness to the four quarters of the world!* It is a form, say they, which Budha communicated to his disciples when he taught them the prayers. But his disciples are very not scrupulous upon this point, and not a few of them never recite their prayers. Takoura had adopted an easy and expeditious mode, and contented himself with frequently running the beads between his fingers, though this did not prevent him from entering into conversation freely with every one at the same moment.

“As it was not in accordance with my design to make a long sojourn at this time among the Mongols, I began to compile a small manual to aid in learning to converse, containing the most common

phrases. While I was writing this in French, these good people were amazed, for they could not understand how, with the aid of these *shara* characters, as they called them, I could write Mongolian words. 'Doctor,' said the old Tartar to me, 'since you are carrying off all our words, you should be willing also to teach me some *shara* expressions. I think I am not too old to learn; is not my tongue supple enough?' At the same time he showed me a knife, and a piece of steel, and asked me what was the *shara* name of these things. 'This,' I told him, 'we call *couteau*, and that *briquet*. If you go to France, and speak the words *couteau*, *briquet*, everybody will understand you.' My friend was in a delirium of enthusiasm. If a Chinese or Tartar came to visit him, he replied as loud as he could bawl to all their expressions of civility, '*couteau*', *briquet*! and then he would burst out into obstreperous laughter.

"This slight success in his first studies of the *shara* language encouraged him greatly. He learned also to say *ma pipe*, *fumer tabac*; but I took good care that he should not learn any more of it, for he kept repeating these two or three words, and I could not prevail upon him to tell me any more Mongolian. The first night after his initiation into the knowledge of *shara*, he woke me up several times suddenly, to ask me if it was *couteau*, *briquet*, which he ought to say. I was obliged to seem angry, and tell him that night was made for sleeping, and not for learning languages. 'Ah! very true; what you say is quite reasonable.' After that he troubled me no more, but he did not stop repeating to himself, from time to time, *couteau*, *briquet*, *ma pipe*, *fumer tabac*. Another more important reason, prevented me from teaching him any more *shara*; for I perceived that in reciting his beads, instead of saying, 'Peace and happiness to the four quarters of the world,' he would say without much hesitation, *couteau*, *briquet*, etc.

"The third day after my arrival, Takoura was obliged to go to a Chinese market, two days' journey from his residence, at which I was not at all displeased, for then I could prosecute the work of preparing my vocabulary. Every day, I walked out with Tsanmiaud, to a small temple, distant about a quarter of an hour's walk, situated in a most picturesque position. Imagine a steep and cavernous mountain, whose sides form a sort of acute angle. In one corner of the opening is the temple, and scattered here and there near it are the cells or houses of the lamas. Some magnificent trees are seen rising among these huts, and at the foot of the mountain the waters of a torrent leap over ledges of rock. When the lamas, clothed in

their long red or yellow robes, take their recreation, the view is truly charming.

“This temple was undergoing repairs at this time. Two lamas were painting the ceiling, and I thought these Mongol artists were not destitute of talent. I should be glad to furnish you in the proper language of art with a clear account of these decorations of the lamas, for I doubt not it would be interesting to you. But you have not forgotten, probably, that I understand nothing of painting. I can only say that the fanciful and the grotesque predominate in all the designs in these temples. The fruits and the flowers are drawn with naturalness and delicacy; but the figures are lifeless and stiff. Their eyes have no expression, and the flesh is cold and dead. The painters here have not the least idea of *chiara-scouro*, and their landscapes are always drawn on the same plane.

“The priests attached to this temple are not numerous, amounting in all to upwards of fifty; but as each lama generally has under his direction two or three *shabi*, or novices, whom he teaches the prayers and the liturgy, this number is somewhat increased. Every day I had a talk with these lamas, who always treated me with great affability and courteousness. I do not know for what sort of a personage they took me; but they carried their respect to such a point that mere shame compelled me to forbid them prostrating themselves on their knees when they saluted me. Once I was surprised to find that they were preparing a niche for me in their temple, and going to place me by the side of their idols.

“One day, when we were conversing together upon different things, I remarked, ‘I am desirous of learning the Tibetan language; is it very difficult?’ ‘Very difficult indeed,’ said a lama to me, for unless you commence very young, you may study for years and it will be all in vain. Stop, I will bring a Tibetan book.’ He ran to the temple, and shortly came back bringing a huge folio. ‘Read me a page of this book,’ said I, ‘but read slowly and distinctly.’ As he read, I wrote it off in my so-called *shara* character. The page being finished, they inquired why I had written the *shara*. ‘You shall know presently,’ I replied; and continued to smoke my pipe, while they amused themselves with inspecting the enigmatical writing. When I had finished, I said to them, ‘Listen; I am going to read to you what I have written.’ ‘Oh! oh!’ they exclaimed, all at once, ‘it is no use, it is no use, we do not comprehend the *shara*, not we.’—‘It is no matter, listen; and you,’ said I to the one who had read the extract in Tibetan, do you find the passage which you have

read, and see whether my *shara* agrees with it or not.' While I was reading, all these poor lamas held their breath; and I had hardly finished when they all exclaimed, 'It accords perfectly! It is word for word! It is word for word! It agrees perfectly.' And then greatly excited, they asked each other, gesticulating powerfully, 'But how does he do it? He hears Tibetan, he writes *shara*; then he reads his *shara*, and it is Tibetan.' One lama, pushing the others aside with both his arms, placed himself opposite, and fixing his eyes upon me, said, 'Are you a living Budha?' This singular compellation startled me. 'You are out of your wits,' said I to him sharply. 'In reality,' he added, smiting himself with his hand, 'I do not know, I do not understand, but certainly the living Budhas do not know so much as you.'

"That a Chinese, acquainted only with his own characters, which are but little better than hieroglyphics, should not be able to form a correct idea of an alphabetic language, is not to be wondered at. But the Manchu, Tibetan, and Mongolian languages are alphabetic, and I could not comprehend why these lamas did not suspect that by means of an alphabet it is possible to write all languages. However, these lamas did not appear to be great students; so far as I have seen, they spend their time in listless inactivity, and besides, their ideas are not very spiritual, nor have they a very high opinion of their calling. They always tell me it is better to be a lama than to be a *black man* (as they call the world, or people who do not shave their heads), but when I have inquired in what respect the condition of the lama is superior to that of the *black man*, I have been surprised and evaded by the same reply; 'So long as one is a student, he has, it is true, much to suffer; but when he has learned the prayers to the end, the whole is done; there is no more need of labor; he can repose from morning to night; he is not required to provide either food, drink, or clothing.' This description must not be taken as of general application; it is possible that elsewhere the lamas are different.

"The lamas do not cloister themselves, but generally go about from one temple to another, sometimes for devotional purposes but oftener from a mere disposition to wander. Consequently, I had an opportunity of seeing a large number of them. One night, when I was engaged in writing the sounds of phrases which Tsanmiaud dictated to me, we heard a noise like the trampling of a great number of horses, and on going out to see, we found it to be a company of twelve lamas. They had come from a great distance, and had yet a hundred leagues more to travel before reaching the end of their pilgrimage, the

great temple of Tolonor. They were all unknown to the family, but were entertained as friends and brothers. They were at first served with tea and milk, and after the frugal repast was prepared, they pitched their tents for passing the night. The rights of hospitality are inviolable among the Tartars. There was not a day passed without some stranger coming, and I never knew one refused admittance; all were welcomed with a sincere and heartfelt generosity. I am myself a proof of the hospitable character of this Mongol nation; for I was not only a foreigner, seeing that they believed me to be a Manchu, but I had never rendered them any service, and they could expect nothing from me; they saw that it was my own interest, my own advantage, which had brought me, and detained me amongst them; and still, I have been treated as a benefactor would be by those whom he had protected.

“After six days absence, Takoura returned from his visit to Oulahada. When he appeared, my heart beat with joy; it was as if I had recovered an old friend; I inquired of him in Mongolian concerning his health, if his journey had been prosperous, and if the heavy fall of snow had not incommoded him. My questions were spoken rapidly, and full of emotion; I poured out without stopping all the sentimental expressions which Tsanmiaud had taught me. But to my great disappointment, I did not get a word in reply. I felt deeply humbled, and was convinced that I had not pronounced the Mongolian correctly. Changing the dialect, and in a less assured tone, I addressed him the same questions in Chinese; still the same profound silence. Takoura continued fixed in the same unchangeable posture before me; his eyes fixed upon me; he appeared incensed, and gradually assumed an aspect almost frightful. Fear seized upon me, and I ventured to ask no more questions, for I was assured that he had experienced some great misfortune, perhaps his mind was disordered. At length, after a silence on both sides, a silence truly sinister and disheartening, the explosion came:—*couteau! briquet!* cried he, in a piercing and tremulous voice, and then threw himself down upon the felt carpet, like a man exhausted by a great effort. ‘At length,’ he added in a hollow tone, ‘by dint of thinking, the remembrance has come; *ma pipe, fumer tabac.*’ I seized his pipe, and filling it with tobacco, presented it to him, saying, ‘you speak the *shara* admirably!’ This slight flattery was not without effect; it procured me more compliments than you could count upon my progress in the Mongolian language.

“This day was a sort of *fête* for the whole family, and the evening meal had the look of a little feast. The good Takoura, who wished

to regale me, had purchased some dainties at the Chinese market. While we were drinking the wine, he placed his hand upon my shoulder, and approaching me confidentially, spoke in my ear in a low voice, 'I have bought a bunch of onions, and we will eat one of them.' And then assuming a tone of command, he cried 'Bring me the onion!' The onions of this country are not the thick swelled bulbs of Europe. They are oblong, and resemble leeks. Their taste, however, is about equally pungent and acrid. The onion is regarded as a great dainty by the Chinese and Tartars, and I now understand better how the remembrance of the onions of Egypt should have produced such murmurings among the Israelites in the Desert. Those which Takoura had purchased were frozen on the journey, and were now as hard and stiff as iron. 'I have my doubts about them,' said Takoura, 'but never mind; I have put a few into my boots, which I hope are not frozen.' He then thrust his hand into his boot, and brought forth one onion which was smoking hot. After carefully wiping it upon the lapet of his waistcoat, he generously offered me the half of it. We ate it without any other preparation, much as one would eat an orange.

"After passing about a fortnight among these Mongol Tartars, I began to think of returning to the valley of the Black-waters. 'To-morrow at sunrise,' I said to my host, 'I must leave.' It would be useless to relate how urgent and importunate these good people were to induce me to remain among them. It was ten o'clock at night, and the aged Takoura had not yet finished his harangues. 'It is now late, and high time to go to sleep,' I replied; 'your words are all *white* (to no purpose); to-morrow I must go back.' 'You are right,' he said, 'it is late; speak only one word, a right and reasonable word; is it really so that you must certainly leave at sunrise?' 'Certainly,' said I, 'my resolution is fixed.'—'If it be so then,' said he, 'Macheke, warm some brandy, and fry some slices of venison.'—'Are you then going to eat?'—'Be still, let me hear no more of your words. How! you going to leave us in the morning, and shall we not take a glass of wine before we sleep?' I could not but give up, and submit to this unseasonable collation.

"On the morrow, very early, I hastened to pack up my few books. 'Breakfast is not yet ready,' said Takoura; 'you need not be in such a hurry; wait a moment, I am going out to look at the weather.' He returned in a little while with the manner and tone of a man fully convinced, remarking, 'It is frightful; the weather is outrageous; you can not travel to-day, it is impossible that you can cross the

Man-tien-dze; really the weather is very frightful.' He said all this with a gravity truly admirable. The weather was clear and serene. Never was there a finer winter's day. I said to him, 'This is not well; you do not talk true, Takoura; you are lying to me. Since you are not willing to gratify me, I shall go without breakfasting.'—'By no means, by no means; I know well enough you wish to go, but you shall not go alone; Tsanmiaud will go with you; I am going to saddle the horses; when there are two, the road you know, will be social and agreeable. This proposition pleased me very well, but Takoura was insupportably dilatory. The breakfast was never finished; the time wore away, and I had no desire again to find myself on the road in the night. Instead of assisting me to prepare for my departure, my host was as it were petrified, and had some pitiful reason ready to urge for detaining me a few minutes longer. 'What have you to fear? The weather is fine, the sun is hot and bright, the evening can not be cold.' At length after an affectionate salutation, or in other words, after we had brawled a mutual farewell, I started with the lama.

"Having ascended a high mountain, we found ourselves upon the *Man-tien-dze*. The wind, which was not felt in the valley, was icy and violent on the plain. It came over us, cutting and piercing as a razor. The snow which had lately fallen in abundance, added to the rigor of the cold. It lies here during the whole winter; gales sweep and drift it in every direction; sometimes it accumulates in a hollow recess, where it always remains, even the summer heat only melting away a portion of the surface. On this day the wind whirled this icy snow in all directions, hurling it with violence against our bodies: it was almost like the points of as many pins forced into our faces. We did not meet a single traveler upon the *Man-tien-dze*, and saw only a few flocks of yellow sheep and wild goats at a distance, which fled at our approach, and some bustards which suffered themselves to be carried along upon the wind. The sun had already set when we entered the valley of the Black-waters, where the kind offices of the Chinese Christians who were awaiting my return, caused me very soon to forget the little discommodities of the journey.

"You have thus, my dear Donatien, doubtless been able to form some idea of this Mongol Tartar family, where I was received with so frank and cordial a hospitality. At the same time, I am a little afraid that this idea may not be very exact. I shall therefore add a few words to enlighten you, and call things by their right names. During these twelve days I have been the inhabitant of a palace;

these Mongols with whom I have been are all members of the royal family of the kingdom of Péké. The good Takoura is neither more nor less than a prince of the blood. The sons and grandsons of prince Takoura—all these unwashed, lousy, people—are dukes, counts, barons, marquises, and what not. It is true that the princely families here are not adorned with gilt and ribbons as in Europe; and the thought has occurred to me that perhaps those monarchs of antiquity, whom Homer so kindly invests with such rich habiliments, may perhaps have been such personages as prince Takoura. When I saw the duchess Macheke, in garments shining with grease and butter, dragging herself along so slovenly to a cistern, and with so much trouble drawing the water necessary for cooking, I figured to myself those great and illustrious princes of ancient times, who according to the declaration of the poets, did not disdain to go in person to the brinks of fountains, and with their own royal hands wash their robes of linen and silk.

“And that you may be fully persuaded that prince Takoura is indeed a high and powerful personage, a great lord if ever there was one, I ought to add that upon his feudal domains about his royal habitation, he possesses some families of slaves. Ah! be not startled, I pray you; let not this idea of slavery grate too harshly upon your constitutional notions. Slavery, as I have seen it practiced in the valley of Mulberries, has not appeared a very frightful thing. The most rigid republican, certainly could not there discover anything to find fault with; the princes and the slaves treat each other with terms of mutual equality, take tea together, and mutually hand the pipe in smoking; their children play and sport together, and the stronger tyrannizes over the feebler, whether he be count or slave: and this is the whole matter. I ought however to add that they blush, and are ashamed to confess themselves to be slaves. This reproachful epithet does not please them. It is true, indeed, that even this mitigated slavery does not comport with the proper dignity of human nature, and so it happens that wherever the Gospel has penetrated, it has there been gradually abolished. If by and by it be quite driven from the soil of Tartary, it will be the work of Christianity.”

ART. II. *Translations from the Manchu, with the original texts, prefaced by an Essay on the Language.* By THOMAS T. MEADOWS, Interpreter to H. B. M.'s Consulate at Canton. Canton, 1848. pp. 45.

In his preface, Mr. Meadows remarks, that from a careful "examination of several catalogues of the works on the languages of Eastern Asia, it appears that no English work has yet been published on the Manchu;" and this too, after a commercial intercourse of more than two centuries between England and China. We hope therefore, that this brochure is only the introduction to a more detailed account of the Manchu language, and the people which speak it; and we know of no persons in China better situated to prosecute such studies than the interpreters attached to the different Consulates in China. Mr. Meadows need have no apprehension, we imagine, in respect to the "indulgent welcome" he may hope to receive not only from his own government and countrymen, but from every one interested in the literature of Eastern Asia. We do not suppose there is much to be learned from the literature of the Manchus not already found in Chinese, but it will be a great advantage to have good elementary works to learn to speak and read their language.

The Manchu language has had a singular history. Whether the ancestors of the present Manchu race, who in the days of the Sung dynasty, from B. C. 1118 to 1235, divided with the Chinese the sway over this land, had a written language of their own, does not very clearly appear. It is most probable that they used the Chinese, for the records of them are in that language. They were forced to retire before the conquering Mongols into the recesses of the Songari and Usuri valleys, and were no doubt greatly reduced in numbers in the struggles which caused their expulsion.

On the return of this Golden Race, (as they called themselves), four hundred years after, and after their rapid subjugation of China, they felt the necessity of cementing their power by cultivating the literary institutions of their subjects, if they wished it to be permanent. The Mongols had disregarded this policy, and had lost the country. Yet the simplest soldier of that small band, which under Tientsung, his brother Amavan, and his son Shunchí, overran this land, must have perceived that it was likely to prove a very difficult task for them to maintain themselves as a distinct race, unless great pains were

taken to prevent amalgamation with the conquered Chinese. By associating in small, but compact, bodies of troops in garrison in the principal cities, and thus keeping themselves in sight before the people, they have contrived to maintain a separate character and name; but in most parts of the eighteen provinces, this separation is but little more than a name, the close intercourse of generations having been more powerful for uniting, than all the ordinances and discipline of the garrisons were for keeping the two nations distinct. Yet the dominant race in a land always has great advantages in such a struggle, and the Manchus in China have endeavored to avail of them, and perpetuate their power and race, by paying great attention to their own language, and by forbidding intermarriages with the Chinese, both which devices have done much to effect the end. The *esprit du corps* found more or less in all military bodies has done something, too, to keep up the martial valor of the garrisons,—a spirit which is very seldom called actually into action, however, in the provinces, as the Chinese troops are usually employed in quelling rebellions.

The struggle for supremacy between the languages of the conquerors and conquered, has almost been one of life and death with the former—not to extend its use among the Chinese, but to preserve its existence among the Manchus themselves. Even so early as Shunchí's time, before they had fairly established themselves in the eastern and southern provinces, the leaders among them perceived that the children of the conquerors were learning Chinese from their nurses, and knew nothing of the Mançhū. One would infer, from an observation in Du Halde (probably Parennin's), that the Mançhū at this date even was an unwritten tongue, for he says, that Shunchí not only ordered the Chinese classics to be translated, but also to "compile dictionaries in alphabetical order; but the explications and characters being in Chinese, which language, could neither in sense or sound express the Tartarian, was of little use." If this inference be true, the adoption of the Mongolian letters, as mentioned by Mr. Meadows, to have taken place more than forty years before, may have lain dormant, and the written language not have come into use until Kánghí's time. We extract the section from the pamphlet before us, giving an account of the Origin and Progress of the Mançhū written language. It is the fullest we have seen.

"When the family which now reigns in China had, from being merely the chiefs of a clan in the eastern extremity of Asia, conquered so many of the tribes around them as to come into contact with the Mongol princes and with the Chinese, they at first used the languages

Destiny (or Lot); the second word having two points, the third and fourth each a small circle not attached to the corresponding words on the coin. As they stand on the latter, a Manchu would at present probably read them *Apk'ai fôlingk'a k'un chik'a* (or *chinan*); unless his previous education enabled him to detect and supply the deficiencies.

"It was not until 1632, that the Emperor Tientsung directed the *bak-shi*, or doctor Taghai, who had already, in 1629, been appointed the chief of a commission for the translation of Chinese books, to remedy these deficiencies; which he did effectually. Since then the writing has remained unaltered, and the attention of the Manchu sovereigns has been unremittingly directed to the formation of a literature, by having Manchu as well as Chinese versions of all the laws of their dynasty prepared simultaneously, and by having a large number of standard Chinese works carefully translated.* Other works have been translated by private individuals. A second object which has constantly engaged the earnest attention of the Court, is the collection of all words existing in the oral language, and the invention of new ones in consonance with its structure, where such were wanting to express abstract ideas, or the names of things previously unknown to the Manchus. The invention of new terms still goes on. In the autumn of 1848, a report made to the Emperor by the Ordnance Department in Peking respecting the fabrication by them of percussion caps, was published in the Gazette, in which His Majesty was requested to give a Manchu name to the percussion guns, a species of weapon previously unknown to his countrymen.

"The exclusive policy of the later Manchu sovereigns, and their fear of the spread of the Christian religion among their subjects, has led them to take earnest steps for preventing foreigners from acquiring their language. An edict issued on this subject in the 10th year of Kiaking (1805), is given at length in the 863th chapter of the Collected Statutes of the Chinese Empire. The Emperor there states that he had repeatedly issued edicts prohibiting intercourse between the Manchus and the western foreigners at Peking, and the

* The particulars given in the text are (as stated in the preface) taken from Chinese books. The following extract from a work on Mongolia by Hyakinth, a monk who resided in Peking as member of the Russian Mission from 1807 till 1821, shows that all the Tibetan sacred books have also been translated into Manchu under Imperial superintendence:

"Zu Anfange des vorigen Jahrhunderts sind durch eine, bei dem Chinesischen Hof errichtete, besondere Commission alle Tibetische heilige Bücher indie Mongolische und Mandschurische Sprache übersetzt worden."

publication of the doctrines of the latter by means of books in Manchu. He then proceeds to comment on several passages of these books, two of which particularly excite his indignation. The first runs, 'To obey the commands of parents in opposition to the commands of God is most impious. The holy virgin Barbara having refused obedience to the rebellious commands of her unrighteous father, he slew her with his own hand, upon which God in his just anger struck him dead with fierce lightning. Let parents, relatives, and friends who hinder men from serving the Lord take this as a warning.' The doctrine inculcated in this extract is totally at variance with the precepts of Confucius on filial obedience which have obtained such universal authority in China, and the Emperor accordingly calls it 'the mad baying of dogs.'

"The second most objectionable passage quoted runs: 'At that time there was a *peiise* (prince) who passed all his days in doing wickedness. His *fuchin* (the princess, his wife) admonished him with all her strength, but he would not listen to her: On a certain day a troop of devils dragged the *peiise* down to hell; and God revealed to his *fuchin*, that, because of her virtuous acts, her husband would undergo eternal sufferings in a sea of fire; a proof that those who will not listen to virtuous admonitions will not escape the everlasting punishment of God.' The Manchu word *peiise* means the fourth male descendant, or great-great-grandson of an emperor, of which princes there are a considerable number in Peking: and Kiáking seems to have been much disgusted at the insult to these personages contained in the above extract. After remarking that foreigners could only learn such titles as *peiise* and *fuchin* through conversation with Manchus, he adds with grave earnestness, that 'what is said about a *peiise* having been dragged into hell by devils is a baseless fabrication, without a shadow of foundation.' His Majesty's subjects must not believe that *peiise* are dealt with so unceremoniously!"—pages 9-13.

The edict from which this is taken, is also given in full by Sir George Staunton in the Appendix to the Penal Code (No. XVIII.); and his Majesty closes by exhorting his "Tartar subjects to attend to the language and admonitions of their own country and government: if the sects of Budha and the Rationalists are unworthy of belief, how much more so is that of the Europeans!"

The language reduced to writing by these enterprising chieftains, Mr. Meadows observes, "grammatically considered, holds a middle place between the Chinese and the languages of modern Europe, but has, on the whole, a greater similarity to the latter than to the former." It

contains six vowels and nineteen consonants, most of them written in a little different way when used as initials, medials, and finals. When learning to read, Manchu children are taught only the combination of these letters used in the language, and not all they are capable of; thus they can easily read *seke*, but could not pronounce *kees* or *seek*, if the letters should be transposed. "They make no such use of the consonants *l*, *m*, *n*, and *r*, as we do when we call them liquids." The Manchus read from left to right like Europeans and the Mongolians, but their words are always written perpendicularly, like the Chinese, nor can they easily be written across the page in consequence of the manner in which the letters are joined. "The Manchu is a harsh sounding language, owing to the very frequent occurrence of the guttural *gh*, of *r*, and the aspirated consonants *k'*, *t'*, and *ch'*."

We extract in continuation of this account of the language, the paragraphs relating to its etymology.

"The definite article is wanting, but all other parts of speech comprised within the English language are to be found in some shape in the Manchu. The cases of substantives are formed, like those of the English and Chinese, by means of particles, which are however invariably placed after the words they affect. A Manchu says '*man to*,' '*place at*;' not '*to the man*,' '*to the place*.' One decided superiority that the Manchu has over the English is the possession of a particle, *pe*, which shows that the substantive which precedes it is in the accusative case. It has plural terminations equivalent to our *s*, but they are only used after nouns denoting living beings. The plural of words denoting inanimate objects is either expressed by words resembling our *a'l*, *every*, &c., or it must be gathered from the context that they are in the plural.

"There is nothing to attract attention in the personal pronouns, the cases of which are formed with the same particles used for substantives; unless it be that the fact of our possessing the accusatives *me*, *thee*, *him*, *us*, and *them*, is the cause of a greater analogy between the Manchu and English personal pronouns, than between most of the other parts of speech in the two languages. There is also nothing characteristic in the Manchu cardinal numbers, from which their ordinals are formed by the addition of *ch'i*, equivalent to our *th*, and the French *ème*; thus *suncha*, *five*, becomes *sunchach'i*, *fifth*. There is a coincidence worthy of remark about the formation of the first two ordinals; it is irregular as in French and English. The cardinals *one* and *two* are in Manchu *emu* and *chuwe*; the ordinals *first* and *second* are in Manchu *uchu* and *chai*.

“ With respect to the conjunctions, to those parts of speech which we call prepositions, to adverbs, and to interjections, there is likewise nothing particular to remark on; except that the *pre*-positions are *post*-positions in Manchu, that the number of conjunctions is small, and that the conjunction *and*, so much used in our languages, is wanting in the Manchu.

“ The most characteristic part of the language, etymologically considered, is formed by the verbs and their modifying particles, whether of tense or mood. The only other peculiarity of much importance lies in the construction of sentences. To acquire a knowledge of the true nature and uses of the particles employed to modify verbs, and of the order in which the words of a sentence stand in relation to each other, is the most difficult task to be mastered by the student of Manchu.

“ The simplest part of the Manchu verb is, as in our languages, that which commands a person addressed to do what is expressed by the verb, in other words the imperative of the second person. According to the vowel in which the simplest form ends, the Manchu verbs are arranged under four conjugations, the differences between which are, however, merely a matter of orthography, and easily mastered. In order to express the different relations of time and mood, the Manchu has (exclusive of the adverbs of time) a number of affixes and of separate particles, analogous in their uses to our *ed, ing, have, had, shall, will, was, can, might, could, &c.*; such as *mpi, pighe, gha, ghapi, ra, ch'i, mpime, ki, kini, fi, me, ome, te, &c.* But though they are analogous collectively considered, individually taken, it is scarcely possible to single out one exactly parallel in its uses to any one of those existing in English; while the most, when affixed to the root of the verb, modify its signification in a way very different from that which the name given by the French grammarians to the particular form leads us to expect. Thus, they say that the present is formed by adding *mpi* to the root; as *t'uwampi*, from *t'uwa, inspect*; and the future by the addition of *ra*, as *t'uwara, will inspect*, from the same root. But this present form very often expresses future time, while the future form, though constantly occurring, scarcely ever indicates future time. Gabelentz in his Grammar draws attention especially to this circumstance; nevertheless that portion of his very valuable work which treats of verbs appears the part most susceptible of improvement. It seems to me that the subject might be handled in a way more congenial to the true nature of the Manchu verbs, and consequently less embarrassing and obscure to the student.

“The Manchus have a number of particles which affixed to the roots of verbs alter *their sense*; thus, *na* adds to the signification of the words to which it is joined the idea of *going*; as from *alampi*, to *inform*, is made *alanampi*, *go to inform*; *ch'e* adds the idea of aggregation to the original, as from *inchempi*, to *laugh*, is formed *inchech'empì*, to *laugh together*, &c. The reader will however perceive that these are not particles of tense or mood, but that they are analogous to our prefixes *dis*, *mis*, *re*, *un*, &c., which with the verbs *inherit*, *apprehend*, *enter*, and *deceive*, form *disinherit*, *misapprehend*, *reënter*, and *undeceive*. They form entirely new verbs, conveying meanings different, and sometimes opposite, to those of the original words. The particles alluded to, *na*, *ch'e*, &c., can not therefore be regarded as peculiar to the language; though the regularity with which each is joined to, and changes the meaning of the same root, may be noticed as one of its characteristic features.

“Of the strictly grammatical particles affixed to verbs, there are two, which from the frequency of their occurrence, deserve special notice. These are *fi* and *me*. The first shows that the action expressed by the verb either causes or precedes that expressed in the next following sentence: it denotes either causation or antecedence. The second is used in all but the last of two or more simple sentences standing together, whose verbs are in the same time and mood, the last alone containing the particles which show the tense and mood of the verb in each. Now as the verb in Manchu always stands after its subject and object, with its particles of time and mood after it again, it follows that the language is highly periodic in its structure, and in so far energetic. The sense of a sentence remains suspended till its very end. Employment for the memory without any for the mind—words without ideas, are first given; till at length by the utterance of two or three syllables, sudden life is infused into all that has preceded. This is well known to be an important element of energy in language. Ideas, instead of being dealt out piecemeal with tedious continuity, are communicated complete by instantaneous flashes; the different effects of which two methods on the mind resemble those produced by two men, of whom one constantly speaks but seldom says anything, the other speaks little but says much.

“The Manchu is a pure tongue, not like the English made up of words taken from the languages of at least six different nations. In this respect it resembles the German; and like the German it possesses in consequence the powers for the formation of new homogeneous words in a higher degree than any composite language possibly can.

Its borrowings are chiefly from the Chinese, but when we consider the circumstances under which the two people have so long stood with respect to each other, we can not but pronounce them extremely few."—pages 4-8.

A language like the Manchu, therefore, as is apparent from this short sketch of its construction, is able to receive new ideas with ease, and appropriate to itself the beauties and science of other tongues. In this respect, it is at an immeasurable distance in advance of the Chinese; and if it had, even now, the knowledge of the West infused into it, we are sure it would have no difficulty in maintaining and extending itself; the power which this knowledge would give it would soon be felt upon the inquiring Chinese. The Chinese language is such an intractable tongue in respect to translating scientific terms, like *oxygen*, *gravitation*, &c., and incorporating proper names in the geography and history of other countries, and even of clearly expressing the metaphors and reasoning of western languages, that we almost despair of the practicability of ever enlightening and elevating this people through the medium of their own literature. Many of the Chinese who have learned to read and write English are often totally at a loss to express ideas in their mother tongue which they fully comprehend in the foreign; and when new ideas are rendered as well as they can be, even tolerably well read Chinese stumble at the exact meaning. As the Chinese become more acquainted with foreign books and knowledge, the more will their scholars understand the poverty of their own language in this respect, and see the necessity of a more flexible medium of communication, one more easily learned and better suited to convey these new ideas. The Manchu character is much more likely to be adopted by the Chinese than that of the Korean, Tibetan, Japanese, or any European language; for it is already known to them, it is written in their manner and with their pencils, it is easily learned, and has characters for writing all the Chinese sounds, and it is already the language of millions of his imperial majesty's subjects. Until the Chinese themselves feel the necessity of the change, the attempt would not succeed, nor could we very cordially wish it success; for we fear it would break up the union now existing among the different portions of this great people in their written language, which though spoken so unlike, is everywhere understood alike. This view of the Chinese language adds greatly to the importance of the study of Manchu; Mr. Meadows has devoted a section to the same subject, which we think our readers will be pleased to have transferred entire.

“ The following is the testimony on this point of Père Amyot, author of the Manchu-French Dictionary, as it is given in the preface to his translation of Kienlung's Eulogy of Moukden :

“ ‘The knowledge of this language gives free access to the Chinese literature of every age. There is no good Chinese book which has not been translated into Manchu ; these translations have been made by learned academies, by order and under the auspices of the sovereigns from Shunchí to Kienlung, they have been revised and corrected by other academies not less learned, the members of which were perfectly acquainted both with the Chinese language and the language of the Manchus. What a difference between such translations and the translations made by foreigners, who can only have but a very imperfect knowledge of the language with which they occupy themselves ! For myself I confess that if I only had my knowledge of Chinese, I should not have been able to get through what I had undertaken. The Manchu language is in the style of our European languages ; it has its customs and its rules ; in a word, one sees clearly in it.’

“ Langlès, the Parisian editor of Amyot's Dictionary, and writer of an ‘Alphabet Mandchou,’ quotes these opinions of Amyot in several places. He states, further, that the French missionaries at Peking ‘never speak but with dread of the discouraging difficulties which the study of the Chinese presents, while all congratulate themselves, on the contrary, on the extreme facility with which they have learned the Manchu. Father Mailla confesses that the Manchu version of the Tung Kien Kang-muh has been of great service to him in translating this great history into French.’

“ These views of Langlès and Amyot are severely censured by the Russian Leontiew in his ‘Letters on the Manchu Literature.’ He calls them false, ridiculous, and without foundation. He denies that ‘there is no good Chinese work which has not been translated into Manchu ;’ and that ‘the language is in the style of our European languages ;’ further he maintains ‘that it is a very difficult language to learn.’

“ Now Leontiew certainly seems to have possessed a sound, practical knowledge both of the Chinese and of the Manchu ; but his Letters, &c., is merely a bitter critique of the labors of Langlès, called forth by the ostentatious manner, coupled with the scanty real knowledge of the latter, and a dispassionate view of the subject leads us to the conclusion that the spirit of antagonism has carried him too far. Amyot's language is indeed apt to make us hope for more advantages from a knowledge of Manchu than it really affords, but it is equally certain

that Leontiew has underrated those advantages. The latter himself says that as 'China is now under the domination of the Manchus, it is evident that the knowledge of the language of this people can not but be very useful to those who occupy themselves with Chinese literature;' and while pointing out many Chinese books not (then) translated into Manchu, he indicates a number of very important works of which Manchu versions exist.

"Rémusat has, I believe, also passed an unfavorable judgment on the value of the Manchu, in so far as the translations into it serve to explain obscure passages of the Chinese originals. Many of these are made in so slavish a manner that the vague expressions of the Chinese are rendered by others equally vague in the Manchu. But Leontiew admits that this obscurity exists only in books written in a somewhat elevated style, and that the fault is less remarked in historical works. He might have added (what is of more importance for the practical man, and especially for the official translator) that it is little observed in the translations of the Chinese Imperial codes and edicts, which alone form several hundred volumes.

"When the opinions I have just quoted were put forth, an accurate knowledge of the Chinese was of little practical use. So long as the exact meaning of phrases or words in that language was merely a matter of dispute between literary men in Europe, the British government and Englishmen generally, could afford to disregard the subject. The discussions, though interesting and in their ultimate results highly useful, had no immediate practical bearing. But this state of things began to alter on the abolition of the East India Company's monopoly in China, and during the subsequent discussions with the mandarins that led to the late Chinese war. It altogether ceased to exist when the Chinese version of the Nanking Treaty was being prepared, and from that time to the present day an accurate knowledge of the exact meaning and force of Chinese words has been a matter of constantly increasing importance. An ambiguous expression, or an error in a public document, may, by its influence on commerce, be almost directly productive of grave consequences to the private fortunes of a large portion of our countrymen. Should anything be neglected that will tend in future to obviate errors and ambiguities so mischievous?

"I need hardly dwell on the ease with which disputes arise out of misapprehension. The whole English people, by attaching the meaning of *quarrel* to the word *misunderstanding*, has distinctly declared the almost unavoidable connection between the two things. Now, some years back, the Chinese were compelled to give way in

disputes by the dread of the bayonet, which appeared to be constantly in readiness to force us a passage through difficulties, however created ; but the mandarins have since learned that we are not always at liberty to fix it for that purpose, and it accordingly behoves us, for our own sakes, to give no occasion for the detrimental ' misunderstandings ' alluded to.

“ On the above grounds alone, the study of the Manchu becomes of some importance ; for a comparison of the Manchu and Chinese versions of the Imperial codes, ordinances, and edicts, certainly does throw light on many of the characteristic obscurities of the latter of these languages. By this means we learn the true force of several frequently recurring Chinese idioms, and acquire the habit of correctly supplying words frequently omitted in Chinese sentences, but absolutely necessary in the corresponding sentences of other languages ; by this means we learn to know which one of the verbs in each complex sentence is to be regarded as the chief ; whether words that often occur in couplets are to be rendered separately or form compounds ; under what circumstances nouns are to be taken in the accusative or dative cases ; when they are to be rendered in the plural, when in the singular number. The earnest student of Chinese will consider these facts alone a strong recommendation of the Manchu. The richness and flexibility of the Chinese is indeed amply adequate, and its grammatical particles sufficiently numerous, to enable it to express most of these things ; but this the genius of the language does not demand, even in the most diffuse style, while in the more elevated compositions it is not permissible.

“ The extraordinary, I believe it may be said, unexampled richness of the Chinese is one of the great difficulties in the way of mastering it. Where there are two ideas nearly identical, yet distinctly differing by a shade, the possession of two words (the synonyms of our synonymous dictionaries) to express them, necessarily renders a language more expressive. In this respect the Chinese stands very high, the Manchu rather low. But of words expressing precisely the same idea (or *perfect* synonyms), the Chinese contains probably more than any other language, ancient or modern ; a circumstance easily comprehended, when we consider that no other language has been spoken and written for so many ages, over so great an extent of country, by a race so numerous. Now apart from the consideration of the long course of reading it requires before the student has passed even the more common of these synonyms in review, and imprinted them on his memory, it is to be borne in mind that no little time is required to ascertain wheth-

er any two of the kind of words under discussion are perfect synonyms, or merely such as are popularly so called. Unimpeachable translations into a comparatively poorer language, like the translations into the Manchu made by the Imperial government, afford considerable assistance with reference to this point also.

“It may not be superfluous to direct attention to the fact that all the above enumerated advantages to be derived from a careful comparison of Manchu and Chinese texts are not available merely for these documents, of which versions in both languages are procurable: *the* great benefit is, that by such comparison, the student will gradually acquire a stock of information, an aptitude and an accuracy of judgment, otherwise scarcely attainable, and always applicable for the right comprehension and translation of Chinese documents of which no Manchu versions exist.

“So much for the utility of the Manchu, in so far as it throws light on the Chinese; in which respect it for the present more immediately concerns us. It must however not be forgotten that it is itself no dead language, but that of the dominant race in Central and Eastern Asia, by whom it is diligently cultivated. Proclamations are issued in it to the Manchu garrisons, stationed in most of the provincial capitals of China Proper, as also in those of *Álí* and *Turkestan*; and the addresses from generals of these garrisons to the Emperor, as well as their dispatches to the Military Board in Peking, with its answers, are almost entirely in Manchu. It would indeed have been impossible for a competent knowledge of the language to have been kept up among these hereditary garrisons of Manchus, settled as they have mostly been, in the midst of Chinese for five or six generations, had it not been for the fostering care of the Manchu emperors. But all these, in their edicts, have constantly held up the knowledge of the Manchu as second in importance to their race, only to archery and horsemanship; the principle thus continually enunciated has been made the basis of many laws and regulations; and the study has latterly received a great impulse from the present Emperor *Táukwáng*. In the 23d year of his reign (1843), an ordinance was issued, whereby the young Manchus of the garrisons in China, who are desirous of holding civil offices in the empire, must pass examinations as interpreters of the Manchu and Chinese, instead of the usual ones in Chinese literature as they had previously done. The consequence of this is that the number of students of Manchu literature has greatly increased, and that the *Four Books* of Confucius are now committed to memory by them in that language.

“Further, it must be considered that Manchuria, where this language is the mother tongue, though now closed to foreigners, will, in all human probability, be opened at no distant period to the mercantile enterprise of foreigners. The Chinese has indeed made considerable encroachments on the native language in the larger towns, particularly in those of the southern part of Manchuria, which lies along the Gulf of Chihlí. These inroads are caused, it seems, by the influx of Chinese traders; and by the constant personal intercourse with Peking kept up by the mandarins. Their extent I have found it impossible to ascertain with any degree of exactness. The known facts bearing on the point are indeed so very few that I scarcely dare to make an inference. I am however inclined to believe that in cities and towns alluded to, while the mandarins speak both the Manchu and the Chinese in purity, and the Chinese settlers use their own language only, the inhabitants generally speak a Manchu intermingled with a very great number of Chinese words, the whole forming a jargon analogous to the Frenchified German spoken over Germany by the upper classes from the time of Louis the Fourteenth until after the great French revolution; when a return to a pure language was effected. In the central and northern parts of Manchuria, as also in the more remote districts of the southern portion, I am inclined to believe the language of the people to be Manchu, somewhat varied perhaps as to dialects, but unadulterated by any intermixture of the Chinese.*

“I have in the above considered the subject, as the heading of the section required, from a strictly utilitarian point of view; but I may be allowed to add, that to the Christian philanthropists who are zealously pushing their operations to the remotest corners of the earth, the language of a country 700,000 square miles in extent, yet still a *terra incognita*, should cease to be a matter of neglect; and the man of philosophic tastes may be reminded that it is scarcely possible to learn any language without having disclosed to us some hitherto hidden phase of the human mind.”—pages 14–21

These last considerations will have their weight, we can not doubt, as the country is thrown open to the efforts of the benevolent; and even now these philanthropic labors have been commenced, as can be seen from the preceding article, and they will be materially promot-

* “The Russians are careful to cultivate a knowledge of the Manchu. The treaty now in force between Russia and China was drawn up in the Manchu, Russian and Latin languages; and from many passages in the “Travels” of Tinkowski, who accompanied the Russian mission to Peking in 1820, we see that constant use is made of the Manchu in the intercourse between the officials of the two nations.”

ed by the preparation of works to aid the acquisition of the language. Section IV. contains a *catalogue raisonné* of the works already accessible for the prosecution of the study of Manchu, seven in all, four of them being in the Chinese and Manchu languages, the others in French. The names of the first five are as follows:

I. *Tsing Wan Ki Mung* 清文啟蒙 Grammar of the Manchu language. Published in 1729, in Four chapters.

II. *Yü-chi Tsang-ting Tsing Wan Kien* 御製增訂清文鑑 Mirror of the Manchu language, with additions; published under Imperial superintendence. Published in 1772; supplemental chapters were added about 1787. In all about 46 volumes.

III. *Tsing Wan Lui-shu* 清文彙書 Collection of the Manchu. Published about 1750, in 12 chapters.

IV. *Tsing Wan Pú-lui*, 清文補彙 Supplement to the Collection of the Manchu. Published about 1802.

V. Dictionnaire Tartare-Mantchou-François, par Père Amyot.

VI. Grammaire Tartare-Mandchou, par M. Amyot.

VII. Gabelentz' Grammar of the Mandchoue.

For notices of these three last works, see pages 436 and 658 of the present volume.

The Translations which follow the Essay are nine in number, consisting of Governmental Edicts, a Proclamation, an Essay written at the examination, &c. We conclude this notice by inserting the Edict relating to the study of their own language by the Manchus, as it bears upon some of the remarks just made upon the same subject.

Edict in Relation to the Study of Manchu.

In the 10th month of the 26th year of Kienlung, the following Imperial edict was issued:

Four of the officers of the Board of Dependencies, who introduced [those who appeared] at the audience of to-day, were not only all little versed in the speaking of Manchu, but there were even some of them totally unable to speak it. These are all Manchu officers, and the business they manage consists of cases in the Manchu language. Will it then do if they are totally unable to speak Manchu? How will they in such cases manage their business? When I consider this, I am inclined to apprehend that those officers of other Boards and Yamuns, who are unable to speak Manchu are still more numerous.

To speak the Manchu language is an old rule of the Bannermen. Hence they ought to regard it as most important, to give it the first place, and exert themselves strenuously to learn it. If they do not exert themselves strenuously to learn it, they will become unfamiliar with it: which will assuredly not suit.

All this is the result of the superior officers not regarding it as an important affair. Now, formerly, the officers of the Boards and Yamuns, when speaking to their superiors, spoke Manchu; at present they have, by the gradual course of affairs, altogether ceased speaking it. If the superior officers would really be careful to examine their subordinates; if they would induce those who are good at speaking the Manchu to exert themselves to become still better at it; if they would admonish those who are, on the other hand, little versed in it; if they would cause them to practice speaking it, and prevent them from forsaking the old rule: why should they be unable to attain to excellence?

Let this matter be handed over to the superior officers of the Boards and Yamuns,* who will in future be very careful to act in accordance herewith; in addition to which, on the examination of the officers of the capital next year, those who are recommended to the first class must be perfect in the Manchu language as well as good at the transaction of business. If there are such as can not speak Manchu, although said to be good at the transaction of every kind of business, they must not be entered among the number.

If they do not thus recommend them, and on the arrival of the time of audience, there are still some who can not speak Manchu, I will hold the respective superior officers alone answerable.—page 39.

ART. III. *List of Works upon China; additions to ART. III. of No. 8* (pp. 402-444), *principally of books relating to the Mongolian and Manchu languages.*

IN order to make the catalogue of works relating to China given in the August number as complete as our means will allow, we add here

* In a note to this Edict, the translator remarks "that the Manchus have adopted the Chinese word *yimun*, the use of which in the English language I have recommended in another work," viz, the Desultory Notes. We do not suppose that our opinion on the undesirableness of introducing such words as *mandarin*, *cumshaw*, *consoo*, and others like them, into the English language, when we already have synonymous expressions, quite near enough to convey a just idea of the original, as *courts*, *officers*, *present*, *consultations*, &c., will have much weight; but we can not agree with Mr. Meadows in the desirableness of adopting such words. He himself has a good note on page 36 against the mistranslation of *wáng* as *king*, showing that it should be *prince*; and in selecting the word *Bannermen* to denote the Manchu troops, we think he has made a good choice; but we object to employing Chinese words when we have good English ones at hand. There are many things in this part of Asia for which we have no exact terms in English, such as *tael*, *catty*, *picul*, *junk*, *lichí*, *kumkwat orange*, *pagoda*, &c., &c, but the list needs no unnecessary increase to render our mother tongue forcible or perspicuous.

the names of a few more works which have come under notice. For the titles and account of those relating to Manchu and Mongolian literature, which will render the list given in Sect. VI. on page 436 much more full, we are indebted to T. T. Meadows, Esq., interpreter of the British Consulate in Canton; they include Nos. 374-384. The numbering of the books is continued from page 444.

374. Mongolian, German, and Russian Dictionary, with a German and a Russian Index. By I. J. Schmidt. St. Petersburg, 1835. 4to. pp. 613.

According to the author's preface, this work contains upwards of 13,000 words; being a selection of those most necessary and most employed. It is based on the Manchu-Mongolian Dictionary published under the superintendence of the Emperor Kānghi, which contains upwards of 16,000 words. Many of these, such for instance as had reference only to the ceremonial of the Chinese court and officials, Schmidt did not introduce into his work; but on the other hand entered there a number of words which he collected from Mongolian writings, and which had been overlooked by the compilers of Kānghi's work. The German and Russian Indices supply the places of a German-Mongolian, and a Russian-Mongolian dictionary.

375. Grammar of the Mongolian Language. By I. J. Schmidt. St. Petersburg, 1831.

This work, in the *German* language, forms a thin quarto volume of 179 pages, of which 48 contain Mongolian texts and their translations.

376. Essay on the Tatar Language, by Dr. W. Schott. Berlin, 1836. 4to. pp. 81.

This work, in the *German* language, treats of the origin and affinities of the Manchu, Mongolian, Turkish and Hungarian (Magyar) languages.

Upon the merits of Gabelentz' Manchu Grammar (No. 305), Mr. Meadows has the following note in his Essay upon the Manchu language.

"This work has been written with great care, and is scientific both in its definitions and its arrangement. The author says in his preface, that it was not in his power to make use of the *Tsing-wan Ki mung*, the Manchu Grammar written in Chinese; which accounts for certain points being left unnoticed, that might have been touched on with advantage to the student. It seems to me, too, that the various forms under which the verbs appear, might have been handled in a way more consonant to their real nature. Of the necessity for some different treatment, the author himself appears to have been aware; for, after observing, that in Manchu 'the verbs differ essentially from the idea that we form of them by the study of European languages,' he specially warns the student against attaching the ordinary signification to the terms *present*, *future* or *infinitive*; of which, he says, he only availed himself in the absence of other more suitable expressions. But in absence of suitable terms, it would surely have been best to have adopted entirely new ones, accurately corresponding with those relations of time and mood really embraced by the respective forms. For, to learn and remember the signification of such new terms, would certainly require much less mental effort on the part of the student, than he is obliged to exercise in order to keep constantly forgetting, that the word *present* means 'present time,' the word *future*, 'future time.' These are, however, no very serious defects in a work unusually complete in its kind, and which ought to be in the hands of every student of the Manchu—those not excepted who are able to study it through the Chinese."—page 31.

377. The deeds of the hero Bogda Gesser Chan, a Mongolian tale, published in the Mongolian language after a Peking copy, under the superintendence of I. J. Schmidt. St. Petersburg, 1836.

A quarto volume containing 191 pages of well printed Mongolian text. A considerable number of copies were sold to the Buräts and Mongols around Lake Baikal.

378. The deeds of the hero Bogda Gesser Chan, translated from the Mongolian into the German, by I. J. Schmidt. St. Petersburg, 1839. Svo. pp. 287.

379. The original texts and translations into German of two letters from the kings of Persia, Argun and Oldshaitu to Philip the Fair, of France. By I. J. Schmidt. St. Petersburg, 1824.

This is an octavo pamphlet of 31 pages. The letters are in pure Mongolian, the kings named being descendants of Ghingis Chan. The first is dated 1289, the second 1305. These letters are also contained in Rémusat's Mémoires, &c.; see No. 314 of Catalogue.

380. Notices of Mongolia, by the Monch Hyakinth, member of the Russian ecclesiastical Mission in Peking. Translated from the Russian into the German by F. von der Borg. Svo. pp. 426. Berlin, 1832.

A reliable and interesting work on the people and country. It is divided into four parts. The first is the journal of Hyakinth kept during his journey from Peking to the borders of Siberia in 1821. The second is a description of Mongolia and the Mongols. The third consists of an abridged history of Mongolia. The fourth is a translation of the Mongolian laws enacted by the Manchu emperors of China for the government of the Mongols. A map of Mongolia is appended to the volume.

381. History of the Mongols from Ghingis Khan to Tamerlane. By M. d'Ohsson. The Hague and Amsterdam, 1835. 4 vols. 12mo.

This work is in the *French* language. The author has drawn his materials chiefly from the Persian and Arabian writers, whose works are to be found in the libraries of Paris and Leyden; but he has also used the translation of the historians of China, Russia, and other countries conquered and overrun by Mongols. The work contains a map displaying the political divisions of Asia in the 13th century. The first edition of this work is catalogued in the previous list as No. 315; the author refers to that anonymous publication in a note to this edition.

382. Tibetan-German Dictionary, with an index of the German words. By I. J. Schmidt. 4to. pp. 795. St. Petersburg, 1841.

This work is based on two Tibetan-Mongolian dictionaries or vocabularies, and the Manchu-Mongolian, Tibetan-Chinese dictionary published under the superintendence of the Emperor Kienlung. The author says that it contains all the collection of words in the Tibetan-English dictionary of the Hungarian Csoma de Körös, improved and extended where necessary; and in addition to that upwards of 5,000 words and phrases not entered in the latter work.

383. Grammar of the Tibetan language. By I. J. Schmidt. St. Petersburg, 1839. 4to. pp. 333.

This work is in the *German* language; 118 pages of it are filled with

Tibetan texts, and their translations into German. It is based on the Tibetan Grammar written in the English language by the Hungarian Csonia de Kö-rös, but contains, according to the author, many improvements and additions to the latter work.

384. *The Sage and the Fool*; translated from the Tibetan, and published with the original text. By I. J. Schmidt. St. Petersburg, 1845.

Is in two quarto volumes, the first of 361 pages containing the Tibetan text, the second of 404 pages containing the German translation.

385. *Asie Centrale: Recherches sur les Chaînes des Montagnes et la Climatologie comparée.* Par le Baron A. von Humboldt. 4 vols. Paris, 1843.

This celebrated work contains many notices relating to the natural history of the vast regions of Mongolia and Songaria, and especially of those parts lying along the Russian frontier; the author has also collected all that is known concerning the geological phenomena in other parts of China. This work is extremely valuable for its facts upon Central Asia, while its profound reasonings and deductions place it in the highest rank of authorities.

386. *Travels in the Altai*, undertaken by order of the Russian government. By M. de T'chihatcheff. Folio, with plates. Paris, 1844.

We are not quite sure that we have quoted this work rightly; the author confined his attention chiefly to the geological features of the Altai Mts., and extended his researches to the Chinese frontier only for a short distance, near the river Irtysh and its tributary the Bouktarma, about in long. 80° E. His work is luxuriously printed, and contains but a few pages relating to China, yet these are upon a region and relate to points, of which hitherto we have known nothing.

387. *Researches upon the political history of Central Asia*, especially the Mongols and Tibetans. By Isaac Jacob Schmidt. 8vo. St. Petersburg, 1824.

This work was written in German, and we do not know whether it has ever been translated. The author has entered into many disquisitions concerning the origin of Buddhism, and the affinities of the Ouigours and Tibetans, which may go for what they are worth; the best part of the Researches is the translations from the Mongolian and Kalmuk languages.

388. *Mongol khadun Toghoudji.* By Setsen Sanan Khoung-taidji. Translated from Mongolian by I. J. Schmidt. St. Petersburg.

Setsen Sanan is almost the only Mongolian writer known. This translation is in German.

389. *Magasin Asiatique, ou Revue Geographique et Historique de l'Asie Centrale et Septentrionale.*

This work was issued quarterly by Klaproth about the year 1824, in numbers containing 160 pages, but we do not know how many volumes it reached, nor the character of its contents.

390. *Chinese Chronicle*, by Abdalla of Beyza. Translated from the Persian by Weston, with notes and explanations. 8vo. London, 1820.

391. *The Chinaman abroad: or a Desultory Account of the Malayan Archipelago.* By Ong Tae hae 王大海. Translated from the original. 8vo. pp. 80. Shánghái, 1849.

The journal of Wáng Tá-hái forms No. II. of the Chinese Miscellany, No. I. being numbered as No. 180 in the first catalogue. It is a curious specimen of journalizing, and forms a suitable companion to the renowned travels of Sir John Maundevill; the author's preface, dated in 1791, was written in China, after his return from Java, where he seems to have resided for many years; the work chiefly relates to that island.

392. An Essay on the nature and structure of the Chinese language, with suggestions on its more extensive study. By Thomas Myers of Trinity college. Cambridge, 8vo. pp. 32. London, 1825.

A trifling, ephemeral publication, its contents chiefly borrowed from Morrison, Rémusat, and others, by one who knew little enough of the subject he undertook to write upon.

393. Chinese characters analyzed and decomposed, with the English prefixed in alphabetical order. By Weston, 8vo. 1814.

394. Fan Hy Cheu, a tale in Chinese and English, with notes, and a short Grammar of the Chinese. By Weston. 8vo. London, 1814.

395. Brevis Relatio eorum qui spectant ad Declarationem Sinaru Imperatoris Kam Hi. 1700.

396. Causa Sinesis, seu Historia Cultus Sinensium. Cologne, 1700.

397. De Ritibus Sinensium. 1700.

Both these rare works were issued by the Romish missionaries.

398. An Inquiry into the proper mode of rendering the word "God" in translating the Sacred Scriptures into the Chinese language. By Sir G. T. Staunton, bart. M. P. 8vo. pp. 67. London, 1849.

Nos. 396 and 397 are quoted by Sir George in his pamphlet. See page 607. We suppose (for we have no means of knowing) that this list of works upon China is more imperfect in the publications of the early Romish missionaries than in any other part.

399. China and the Chinese. By C. H. Sirr London, 1848.

Mr. Sirr resided at Hongkong a few years ago; the work gives slight sketches of men and events as they fell under the writer's observation, without much real knowledge of them; his remarks upon the character of the translations made by the interpreters in the employ of the British authorities, Messrs. Morrison, Thom and Gutzlaff, during the late war, are eminently unjust.

400. Life and Journals of Major Samuel Shaw, the first American Consul at Canton. By Josiah Quincy. 8vo. pp. 360. Boston, 1847.

This biography contains many notices of the state of trade at Canton in 1785-88, not elsewhere to be found; the hearty style and Pepys-like minuteness of many parts of the work render it quite an entertaining volume.

401. China Mission Advocate. 12 nos. monthly, 1839. pp. 384.

This work contains a collection of articles upon China, extracted chiefly from the Repository, the object being to excite and increase an interest in the mission to China lately set on foot in the state of Tennessee, where it was printed.

402. Chinese Miscellany; consisting of original extracts from Chinese authors in the native character, with translations and philological remarks. By R. Morrison. 4to. London.

ART. IV. *Journal of Occurrences; register of the principal events which have occurred in China from Sept. 1st. 1848 to Dec. 31, 1849; executions among the Chinese.*

THE record of events in the pages of the Repository during the past year has not been as full as we wish to make it, owing chiefly to the want of leisure to prepare it at the end of the month. We have therefore made out a chronological record of important occurrences in China, which have been already noticed either in our own pages, or in the newspapers at Hongkong; for those relating to the Chinese government and the extracts from the Peking Gazettes, we are almost entirely indebted to the China Mail, the files of which we have carefully looked over for this purpose, and whose aid we here acknowledge with much pleasure. As the Mail is the organ of the Colonial Government, we have also taken all the official notifications from its columns.

Aug. 31st. A severe typhoon was experienced on the coast of China, many lives being lost, and much damage being done to the shipping at Hongkong, Macao, Cumsing-moon, and Whampoa.—*See Vol. XVII, page 540*

Aug. 31st. An Ordinance passed by the Governor and Legislative Council of Hongkong to regulate the manufacture and storage of a certain description of gunpowder within the colony.

Many lives lost on Tsungming I. by typhoon.—*Vol. XVII, page 487.*

Sept. 1st Proclamation issued by Chang, the district magistrate of Nánhái, against kidnapping children to sell them. This thing is of such common occurrence in this part of China, that persons are afraid to let their young children, especially girls, go in the streets alone.

The same officer publishes a notification to landlords, requiring them to make a daily duplicate list of all their lodgers and visitors, giving their names, occupations, and residences, with the times of their arrival and departure. The object of this was to prevent their harboring sharpers.

A third edict was issued by the Nánhái hien, requiring every person who owned real estate to see that his title deeds bore the proper governmental seal. The real object of this notification was to replenish the district treasury, and it is possible that a few persons were alarmed, and came to the office to have them recorded.

Sept. 7. An ordinance passed by the Governor and Legislative Council of Hongkong to amend an Ordinance to establish a licensed ghaut serang in the colony of Hongkong, and for the better regulation of Lascars resorting thereto.

Library and Reading-room opened to the public at Victoria in Hongkong.

Sept. 12th. The Russian bark Prince Menshikoff, captain J. Lindenberg, is at Shánghai.—*Vol. XVII, page 487.*

Sept. 14. Transactions of the China Branch of the Royal Asiatic Society published. The volume contained Sir John Davis' Address; Meadows' Remarks on Real Estate; Bowring's Visit to the Hot Springs of Yungmak; Harland's Treatise on Chinese Anatomy; Hillier's Notes on Chinese cash; and Gutzlaff's Notices of Mines in China.—*See pages 86 and 561.*

Sept. 15. R. Alcock, H. B. M. Consul at Shánghái issued the following notification.

Notification. H. M. Consul having been in correspondence with H. E. the Tautai respecting the Duties to be levied on sugar and other Chinese produce brought into port by British ships, it has been determined that sugar arriving from Amoy or other of the Consular Ports, with certificate of duty paid, shall be exempt from further payment of duty on such produce; and that sugar brought from Hongkong or any foreign port, or from any Consular port

in China, without certificate of duty, shall in that case pay the duty fixed in the Tariff, namely, 5 per cent. ad valorem, as an unenumerated article in the imports.

Notice is hereby given, therefore, to consignees and others who may have given guaranties for the payment of duty on the sugar recently brought into port, that the said duty of 5 per cent. is payable through the New Custom-house, and it is requested that the open accounts of the several ships may be closed.

Sept. 22d. H. E. Sū announces to the American commissioner that the murderers of Rev. W. M. Lowrie were punished in Chehkiang.—Vol. XVII. page 436.

Disturbances having arisen in Shántung province were suppressed.

The Emperor visits the tombs of his ancestors in the west.

Several districts in Shántung and Shānsi having suffered sundry calamities, are exempted from the payment of taxes.

Pauchang is appointed president of the Board of War.

Disturbances in Linchuen hien in Kiángsí by banditti; they are said to be caused by the gentry.

Sept. 28th. Lütsin, intendant of Sháuking in this province, is disgraced and sent in chains to Canton.

Sept. 30th. A Portuguese lorcha, commissioned by the Chinese government, destroyed by pirates between Shánghái and Chápu.—Vol. XVII, page 544.

Sept. An officer in conveying his cargo of convicts up the Yangtze' kiáng, unfortunately lost them by a flaw of wind which upset the boat; he was held responsible for the loss.

The Chinese government order the settlers along the Korean frontiers to move away, as the authorities of that country fear that smuggling is carried on—a mere paper order.

The Miáutz' in Húnán flee into Kwángsí, having been driven out by the troops of that province.

Oct. 1st. Lientenant Teesdale of the Ceylon Rifles appointed aid-de-camp to H. E. Gov. Bonham.

Oct. 1st. Rev. I. J. Roberts is disturbed in the religious services in his chapel.

Oct. 3. A sessions of the Admiralty Court held at Hongkong, at which the case of *Regina vs. Cole* was tried; the jury returned a verdict of *no true bill*.

Oct. 5. The government of Hongkong offers a reward of \$200 for the apprehension of a Chinese from Hwuingan hien in Fuhkien named Chingke, who had absconded from serving as a witness in the case of *Queen vs. Cole*.

Oct. 6. An interview took place between their excellencies Sū and J. W. Davis at Howqua's suburban residence; see Vol. XVII. page 543.

Oct. 6th. A gale occurred along the coast, doing some damage. See Vol. XVII, page 594. The Kelpie was lost, on board of which was Mr. T. S. H. Nye.

Oct. 9th. J. N. A. Griswold Esq. receives appointment as consul of the United States at Shánghái.—See Vol. XVII, page 544

Oct. The judge of Kwángtung issues an edict against female infanticide; he gives no statistics of the extent of the practice, and contents himself with an appeal to natural feelings.

Oct. The Nánhái hien issues a prohibitory edict against lotteries. This form of gambling has been imitated from the Portuguese; the tickets consist of the first 80 or 120 characters of the Millenary Classic cut on small blocks, and are called *pch-hoh piáu* or 'pigeon tickets,' from the custom of dispatching a carrier pigeon to announce the result of the drawing.

Oct. Pauchang, the ex-resident of H'lassa is advanced to a seat in the General Council.

The governor-general of Fuhkien memorializes the Court respecting the pirates on the coast.

Oct. 10th. His Imperial Majesty sacrificed at the tombs of his ancestors in Liántung by deputies.

The lamas coming from Tibet to China petition to be allowed passage way through the province of Sz'chuen, as the road through Koko-nor is beset with highwaymen; this request is refused them.

Oct. 15th. Two junks in the harbor of Hongkong were boarded by the police; some resistance was made on the part of the crew, under the impression that they were thieves; two of the crew were killed before they were quelled, and one of the police died a few days after of his wounds. The cause of the visitation by the police was an attack by the junkmen upon some boats pulling by, the crews of which making a great noise, the junkmen supposed they were to be boarded, and threw stones to warn them off. The police being informed of this, endeavored to go on board, but were also repulsed by fire arms, and called in the assistance of a boat's crew of marines, by whom a volley or two was fired, and the resistance overcome. The conduct of the junkmen was owing to the fact that junks were occasionally boarded by strangers and pretended policemen, and robbed.

Troubles are reported in Yunnan, which Lin Tsehst easily quells.

Oct. 16th. The Canton Commercial List, a daily sheet containing arrivals and departures of vessels, advertisements, &c., commenced in Canton by H. F. Bourne.

Oct. 19th. A meeting of the shareholders of the Hongkong and Canton Steam Packet Company held at Canton, at which a statement of the finances and a draught of the deed of settlement were presented and approved. Messrs. D. Matheson, T. D. Neave, A. Campbell, and F. T. Bush of Hongkong; and T. W. L. Mackean, S. Rawson, J. Heard, W. H. King, and D. J. Camajee of Canton, were appointed directors.

Oct. 19th. The Pwányu hien issues a notification to the people that they will soon be called upon to pay their taxes. He says, "I, the magistrate am in a great dilemma because of the arrears; for a long time my appetite has failed me, and sleep has left me. I have ruled this district for a long time, and have always been very benevolent towards the people, and if I examine myself, I find that I have never been oppressive. You have eaten the produce of the soil, trod upon it, have enjoyed many fertile years, and at last hesitate to pay the taxes, thus failing to supply the necessities of the state. Tell me whether you consider this to be proper conduct?"

Oct. 20th. Yihshan, the resident at Yarkand, reports a pacification of the dissensions and revolts in that Circuit.

Oct. 26th. The Nánhái hien issues a notice against throwing rubbish into the streets, lest passengers be injured; the streets must be kept clean by the constables.

Nov. 4th. The Tenth Annual Meeting of the Morrison Education Society held in Hongkong,—Vol. XVII, page 596; and page 33 *et seq.* of this volume.

Nov. 9th. A subscription of nearly \$1200 is collected for Mrs. Smithers, whose husband was lost in the typhoon of Aug. 31st.

Nov. 10th. Annual meeting of the Medical Missionary Society at Hongkong, Rev. V. Stanton presiding.—See Vol. XVII, page 597.

November 16th. The first attempt was made of transporting grain by sea from Shanghai to Tientsin.

Nov. 20th. The Authorities of Hongkong publish the instructions given to the harbor-master respecting junks anchoring in the harbor of Hongkong, that he inform the crews of such vessels not to resist the authorities, nor to attack boats approaching them.

Nov. His Majesty visits the Eastern tombs, and sacrifices to his ancestors.

The authorities in Kirin issue orders to prevent Chinese settlers occupying the waste lands.

Nov. The lieutenant-governor of Shánsí reports that there had been 3,464,512 taels contributed in that province for the exigencies of the state during the last 25 years.

Several skirmishes are reported between the Miántsz' in Kwángsí and the authorities.

Hwáng Ngantung, the lieutenant-governor of Kwángtung, is gazetted for promotion, he having been degraded to a commoner.

The Act of Congress of Aug. 11th, 1843, to carry into effect certain provisions of the treaties between the United States and China and the Ottoman Porte, &c., is published by H. E. Commissioner Davis.—See Vol. XVII, page 597.

Nov. 27th. Mr. T. T. Meadows was attacked on the river near Lob creek, by pirates, and wounded.

Nov. 28th. More than fifty native firms at Canton appeal to the British merchants for relief against two Moors, Hassan and Abdallaman, who had jointly defrauded them of goods to the amount of more than \$59,000.

Kiying is appointed president of the Board of War, and an assistant minister of the Cabinet.

Kishen returns from the post of governor-general of Sz'chuen, and receives the thanks of his master for his energy.

Dec. 2d. Shau, the new Pwányü hien, issues a notice to the "stupid people who will not pay," that they must forthwith send in their taxes.

Dec. 3d. A slight shock of earthquake felt at Fuhchau. See page 56.

Dec. 4th. The Nánhái hien issues orders against the shopkeepers hoarding the grain and selling it at higher prices. This necessary result of a scarcity, and most effectual way of preventing greater distress, is denounced by the rulers to find favor with the people, but their orders are unheeded.

Dec. 4th. The U. S. ships "Plymouth," Captain Gedney, bearing the broad pendant of Commodore Geisinger, and the "Preble," Com. Glynn, visit Hongkong; H. E. John W. Davis goes as passenger.

Dec. 6th. Died at Amoy, Rev. John Lloyd, an American missionary.—See Vol. XVII, page 651.

Application is made to the Emperor to pardon an official banished to Songaria for opium-smoking, which he refuses to grant.

Dec. 7th. A sum of \$150 recovered from the Chinese authorities by H. B. M. Consul for damages done by a government vessel running foul of Messrs. Mackay & Co.'s chop at Whampoa in the typhoon.

Dec. 10th. The new judge announces his intentions in entering upon his new duties, and warns the people not to listen to sharpers; he himself intends to increase in diligent attention to his duties, opposing covetousness and the use of bribery, in order to requite the imperial favor.

Dec. 11th. The Colonial Treasurer of Hongkong notifies the lessees and holders of ground lots that legal proceedings will be taken against all defaulters who have not paid their rents within 21 days after Dec. 25th.

Dec. 11th. An attempt made to set the house of Messrs. Blenkin, Rawson & Co. at Canton on fire by one of the servants. See Vol. XVII, page 650.

A number of officials banished to Oroumtsi, are reprieved soon after their arrival in consequence of their subscriptions and zeal towards rebuilding the city.

Yihshan petitions the Emperor to grant a new title to the Dragon King in consideration of aid rendered the troops in supplying them with water.

Dec. 12th. The Nánhái hien issues the usual orders to the people to take precautions against fires; he says the fire-engine which is first upon the spot will be handsomely rewarded, and a gratuity given to the others; but the fact is, the owners and tenants of these buildings which are preserved from destruction by the firemen pay this gratuity, each household usually contributing a month's rent, the landlord paying one half of it and the tenant the other half. Instead of benefiting the firemen this money usually furnishes means for dissipation.

Lin Tsehsü sends in a report to Court of the quelling of the troubles in the southwest of Yunnan; in one of the papers there is the following statement of his conduct which is not unlike what he proposed to do in Canton in 1840.

Chau Fá-yuen, a Mohammedan, who was in the army sent to put down the rebellion of his brethren, was highly incensed at their refractory behavior, and vowed that he would sacrifice himself for his country's weal. Foremost in the contest, he was wounded, taken by the Mussulmans, his heart torn out, and his body having been broiled on the fire, was devoured by the rebels. The soldiers were so enraged at this act of cannibalism, that they vowed they also would eat the flesh of their enemies. Lin having, by the examination of several witnesses, ascertained the fate of Chau Fá-yuen, resolved to make an example of two prisoners. They were therefore led to the execution-ground, where a tablet in honor of the patriot had been erected, and there suffered an ignominious death, by being cut slowly to pieces, and their hearts being torn out, were offered as a sacrifice to the manes of the departed.

Dec. 23d. The steward and a sailor of the American ship Ann Maria robbed the captain of \$1280, with which they started for Hongkong, but were again

robbed in their turn by the boatmen, and thrown overboard, but rescued by the crew of a vessel. On the evidence of one, the other of these two miscreants was sentenced to a year's imprisonment by the Consular Court instituted at Canton in accordance with Sect. II. of the Act of Congress.

Dec. 29th. A correspondence takes place between Admiral Collier and British merchants at Hongkong respecting the tardy arrival of the Mail steamers.

Dec. The lieutenant-governor of Kiangsi reports upon the efficient state of the troops in his province.

Dec. The provincial treasurer issues orders against passing and making base dollars.

Dec. 31st. The table of revenue and expenditure of the colony of Hongkong for the year is published. The revenue amounts to £25,091 19s. 11½d.; and the expenditure to £62,658 15s. 7d. The decrease of revenue over the year 1847 was £5,986 17s. 1d.; and the increase of expenditure £11,698 19s. 9½d.

Jan. 4th, 1849. The abolition of the cassia monopoly ordered by the governor-general upon the requisition of the British merchants of Canton.

Jan. 5th. The schooner Omega, Capt. Anderson, lost on Breaker Point; the captain, Rev. W. J. Pohlman, and one or two men drowned; the remainder of the crew were sent overland to Canton.—See page 51.

Jan. 15th. H. E. Sü announces to the Governor of Hongkong that the eight persons who attacked Mr. Meadows have been seized and decapitated.

Liáng Páucháng, the governor of Chehkiáng, requests leave to retire from office for a season to mourn for his mother, who had died, aged 87, and had been honored with a tablet from his majesty.

The gentry of Canton at a public meeting resolve to place an honorary tablet to the honor of Ki Kung, the governor-general who died in 1843.

Jan. An officer, found guilty of gambling and opium-smoking, was degraded.

A petition is sent to Parliament by the inhabitants of Hongkong, praying for a reduction of ground rent and a share in the local government of the colony.

Jan. 29th. The Forfarshire, Captain Tudor, relieves a junk in distress 100 miles off the coast; the owners at Shánghái willingly pay the \$200 claimed as compensation for the relief afforded.

The governor of Húnán reports that the total amounts received in that province from the sale of rank during 47 years is 4,269,190 taels.

Envoys from Nipál to Peking are graciously received at Court, and their expenses paid home.

Feb. 7th. The English consul at Fuchau with Captains Johnston and Hay, wait upon the governor-general to thank him for the assistance rendered by the authorities in raising H. M. ship Scout, which had been sunk in the Min

Feb. 8th. A great fire occurred at Kweilin, the capital of Kwángsi province. Upwards of 7,000 houses and shops were destroyed, including the official residence of the governor. Many persons perished.

Feb. 13th. Rev. Messrs. J. K. Wight and H. V. Rankin, missionaries for Ningpo, and Rev. B. W. Whilden, for Canton, with their families, arrived.

Feb. 17th. A conference took place at the Bogue on board H. B. M. Ship Hastings, between their excellencies Mr. Bonham and Sü.—See page 112. The principal objects of the interview were to discuss the opening of the gates of Canton April 6th, the legalization of opium, the adjustment of transit duties, and the right of the Chinese to employ foreign vessels in the coasting trade. The interview was productive of no important results.

Feb. The British bark "Elizabeth and Henry" of London wrecked on Koomisang, one of the Lewchew Is. The crew are saved.

Feb. 22d. An Ordinance passed in Hongkong, substituting other provisions in place of those contained in the Ordinance for extending the summary jurisdiction of police magistrates and justices of the peace.

Feb. 25th. Capt. F. A. H. Da Costa and Lieut. Dwyer are murdered and thrown into the water by the Chinese at a village called Wong-ma-kok, near Chekchu in Hongkong. From the evidence adduced at the coroner's inquest upon the body of Capt. Da Costa, it appears that these gentlemen left their barracks at Stanley, in company with Lieut. Grantham and Surgeon Tweddell about 4 o'clock p. m. to take a walk; the two latter returned, but the two former

continued their walk to Wong-ma-kok, a small hamlet. They there entered several houses, and among others the house of a Chinese, named Lo Yéung-shing; one of them embraced his daughter-in-law, who with his wife was cooking; she cried out, and as Lo begged them to desist, and his wife went up and pulled him off, the other officer struck Lo on his head with his cane which drew blood and the neighbors came running in armed with spears and knives, and tried to get them away. A fight ensued, and the officers were driven from the house, and pursued out of the village to a brick-yard, defending themselves with their canes as they best could, where they were dispatched by ten persons all armed. Their bodies were then slung on poles and thrown into the water; they were both ultimately recovered. The assailants and most of the inhabitants immediately fled from the village, but eleven persons were subsequently arrested. The jury at the inquest gave in a verdict that these two officers were murdered "wilfully and with malice aforethought," by Chui Apo, Ho Yenping, and five others, all of whom had fled. None of these persons have yet been apprehended, though \$500 were offered for Chui Apo, a noted pirate; \$100 were offered for either of the other six.

Feb. Many placards and notifications issued by the guilds and gentry of Canton in relation to foreigners entering the city.—See pp. 162, 216.

Feb. 28th. The guild of woolen dealers at Canton issue a notification forbidding their members buying goods of foreigners.—See page 165

March 3d. The guild of cotton brokers issue a notification similar to that of the woolen dealers.

March 5th. Gov. Amaral of Macao issues a notice, abolishing the Chinese custom-house.—See page 550.

March 6th. A meeting of the China Branch of the Royal Asiatic Society held at Hongkong.

The lieutenant-governor of Chehkiáng reports that 1,962,550 taels have been received by the treasurer of the province since 1841, from sales of office.

Permission is given to manufacture gunpowder in Turkestan, it having before been transported thither across the Desert.

The Board of Ordnance at Peking required to make arms in imitation of European grenades and shells.

Mint at Peking at a standstill for want of copper from Yunnan.—The state of intercommunication in Europe three centuries ago can be best understood by a reference to the impediments now existing in China to the transportation of goods and passengers.

March 9th. A schooner belonging to Mr. Hunt of the *Hygeia* was attacked while at anchor near Lankeet I., and the crew of five Chinese thrown overboard; they were picked up.

March 15th. An Ordinance is passed by the Governor and Council of Hongkong to amend Ord. No. 3 of 1846, in relation to the relief of insolvent debtors.

March 17th. Riot and slaughter on the magistrate's office at Sungkiáng fú on account of taxes.—See page 333.

March 19th. A Portuguese lorcha, No. 33, while passing through Capshui-moon is attacked by pirates, and her captain, Sr. Orense, Spanish agent in charge of the mails, and a Chinese passenger, are drowned, and the boat plundered of the mail and its other contents.

March 19th. John Bowring, LL. D. the British consul for Canton arrives at Hongkong.

April 2d. Mr. John Cairns, for nearly five years the editor of Hongkong Register, retires from the post; the paper passes into the hands of R. Strachan as proprietor, and W. H. Mitchell as editor.

April 2d. Gov. Bonham issues a notification, directing that no British subject shall for the present attempt to enter the city of Canton.—See page 221

April 9th. A piratical junk at anchor in the harbor of Aberdeen was seized by the towns-people, but the crew escaped by swimming ashore.

Shú Kungshau, prefect of Ningpo when captured by the English forces in 1841, is relieved from banishment, in consequence of his merit.

April 19th. The governor and Council of Hongkong issue an Ordinance to amend Ord. No. 9, 1845, to invest the Supreme Court of Hongkong with summary jurisdiction in certain cases.

An edict is issued by the provincial authorities forbidding the people to commit suicide.

H. I. M orders Kingsih, a son of Kiyng, to offer sacrifices of pork and poultry to some newly made cannon, and confer a name on each of them.

The governor at H'li states in a report that 102,300 *mau* of new land have been brought under cultivation, the yield of which was nearly a million pounds weight of grain.

April 22d. The cutter Emma, while at anchor off the Bogue, was attacked and taken with two chests of opium. Two Englishmen were killed, an American, Mr. John Widderfield, saved his life by swimming ashore to Chueupe. The cutter was scuttled.

The case of Nun-cheong *vs.* Macgregor was decided by a writ of inquiry before the Sheriff and a jury, and verdict given for the plaintiff of \$3,462.50 with costs; it does not appear whether the unfortunate Chinese ever received the money, as Consul Macgregor had gone to England.

April 24th. Gov. Amal issues a proclamation that if any of the Chinese inhabitants within the Barrier remove without a license, their property will be confiscated.—See page 552.

April 28th. The first Annual Meeting of the Victoria Library and Reading Rooms held at Hongkong. The number of members reported was 48, and of books 650, beside periodicals.

April 29th. H. M. Str. Inflexible captured two large and two small junks, supposed to be piratical, near the Grand Lema. On seeing the steamer approach, the large vessels opened their fire which was vigorously returned, and on the men-of-war boats approaching, their crews fled ashore and mostly escaped. The other boats were found to contain prisoners and goods captured by these outlaws, but the whole, 45 in number, were brought to Hongkong for examination, where all but six were liberated.

April. Pauhing, formerly a cabinet minister, in expressing his thanks at being allowed to retire from office, in recounting his official life, says, "For more than forty years which I served, high and very great kindness has been displayed towards me, yet my thankfulness has not repaid one atom. Having passed the various military grades, I was early promoted to a generalship; and in 1833, when President of the Board of Punishments, was selected to be governor-general of Sz'chuen. In 1841, I was appointed cabinet minister, and by the imperial grace was permitted to repair to the capital, where I held several other offices in the national councils, among others that of President of the Board of Punishments. On the first day of this year, I was appointed Guardian of the Heir Apparent, and was thus literally overwhelmed with favors."

The emperor, on hearing of Pauhing's death, sent his fourth brother with ten of the body-guard to pour out a libation to his manes.

April. A riotous assemblage occurred in the district of Tungkwán near the Bogue, between rival clans, at which cannon were used.

May 3d. Official notice is given by the governor of Hongkong that the sentence of death passed on Hon Arkeun, convicted of burglary and stabbing, is commuted to transportation for ten years.

May 15th. A proposal is made by the Cantonese to erect a tablet in honor of Sü and Yeh for their success in preventing foreigners entering the city in April.—See page 332.

May 16th. A Notification gives the names of twenty-five gentlemen appointed justices of peace in Hongkong.

May 20th. The U. S. ship Preble returns from Japan, with the American sailors.—See pp. 315-332.

Lin Tschsü reports the diligence of two officers in Yunnan, superintending the copper mines and salt-pits; they are promoted. It would be of some value to learn where these mines and pits are situated.

May. H. E. Sü applies to court for permission to proceed on a tour of inspection through the two provinces.

Measures are taken to prevent the occupation of the waste land in Manchuria by Chinese immigrants.

In the revenue report of Kiángsü, it is reported that the money accruing

from fines in that province is paid to the Imperial clan to be manufactured into silks for them at Súcchau and Hangchau. This disposition of revenue is like that anciently known in Syria and Persia, but it is not common in China.

The governor of Fuhkien reports having raised 106,000 taels by subscription for making cannon for the navy.

The governor of Kwángsí reports that a new tribute-bearer will soon be on his journey to court from Annam.

May 26th. At a sessions of the Admiralty Court at Hongkong, six of the prisoners taken by the Str. Inflexible were sentenced to death.

May 31st. The gentry of Tsienshán near Macao issue a prohibitory agreement regarding affairs. See page 551.

June 1st. H. M. consul at Canton publishes a dispatch from Lord Palmerston in relation to conventions :

Foreign Office, October 31st, 1848.

SIR,—I have received your Dispatch No. 74 of the 29th July last, on the subject of a claim made against the Chinese authorities by Mr Davidson, as owner of the British schooner *Dido*, for head money for some pirates captured by that vessel ; and I have to state to you that there can be no evil, but much good, in this practice of giving convoy ; but then the British subjects and vessels employed in doing so should obtain the sanction and authority of the Chinese who may be competent to legalize their acts Chinawards ; and moreover they ought to make proper bargains beforehand with the persons who may employ them, so as to provide for compensation in cases such as that mentioned in the inclosures in your dispatch. The British Consuls should not interfere in these matters except in a case in which a British subject properly authorized by the Chinese to act, should fail to obtain from the parties who employed him the pay or compensation to which by previous agreement he was entitled.—I am, &c.,

S. G. BONHAM, Esq., &c., &c., &c.,

PALMERSTON.

June 2d. The English schooner Torrington lost near Wúsung ; crew saved.

The prefect of Canton issues orders against slaughtering bullocks for food : the consumption of beef has greatly increased in Canton of late years.

Thirty districts in Húpeh, suffering by floods, are relieved by government, 600,000 taels being sent thither from three adjoining provinces.

Orders are sent to the Governor of the Rivers to offer sacrifices to the God of the Yellow river, and thanks for not permitting the waters to break their bounds.

June 7th. The six Chinese taken by the Str. Inflexible hanged at West Point.

June 7th. An Ordinance passed by the governor in Council, authorizing Her Majesty's Consular officers to adjudicate in civil actions.

June 7th. An Ordinance passed to amend Ord. No. 7 of 1845, for the regulation of Jurors and Juries.

June 7th. James Summers, a teacher in the Anglo-Chinese school under Rev. Mr. Stanton's care at Hongkong, landed at Macao ; in passing through Senate Square, he met the procession of Corpus Christi, which he stopped to witness, with covered head. Some of the bystanders motioned him to uncover, and the governor sent an orderly to request him to do so, speaking in Portuguese, which he did not understand ; he, however, declined acceding to the request, and was accordingly arrested by the governor's order, and committed to the guard-house, from which he addressed a note to the governor, begging to be released. He remained in the guard-house all night, and in the morning was conveyed to a room in the Senate house by orders of the judge, to whom his case had been referred. From this he sent a note to Capt. Staveley of Hongkong, and one to Mr. Forbes ; the former came to see him soon after he had breakfasted, and then retired ; meeting Capts. Keppel and Troubridge, the three went to the palace, and demanded his release, which Gov. Amaral declined to do, though he was willing to grant it as a favor. Capt. Keppel after retiring, sent an official note again demanding his release, on the ground that H. E. had placed him in prison for not obeying his orders ; the governor replied by referring Capt. Keppel to Judge Carnairo, and soon after went aboard the U. S. S. Plymouth to act as umpire of a regatta. Capt. Keppel, however, ordered a strong body of marines to come on shore from the Mæander frigate, and placing the first boat's crew in charge of Capt. Staveley, they went through a bye-way to the Senate-house, and liberated Mr. Summers by force ; the men displayed an unnecessary gallantry in doing this, and killed an unarmed soldier named Roque Barrache, and wounded three others, though the guard did not fire a shot. Mr. Summers was taken over to

Hongkong, and Gov. Amaral did not return on shore until he had gone afloat, when he heard the facts of the case.

The provincial judge exhorts the people to strengthen their street gates, and look after the watchmen.

The prefect forbids letting off fire-crackers in the streets:—he might as well have forbidden street peddlers.

Kíshen requests a grant to rebuild some old boats stationed at the rapids in the Yángtsz' R. to save persons from drowning.

June 1st. A meeting of the members of the Morrison Education Society held in Hongkong, at which it was decided to submit the ownership of the funds of the Society to the decision of chief-justice Hulme.

The investiture of Tuduk, the new king of Annam conferred by the emperor.

June. H. E. Sū memorializes the Throne respecting the execution of Lí who was condemned on the ground of traitorous correspondence; he endeavors to show that he had communicated the designs of his own rulers to foreigners. The case is somewhat mysterious, and has greatly excited the people from its crying injustice.—See page 336.

July 4th. A proclamation made by Gov. Bonham that all white convicts sentenced in the colony by Courts-martial to be transported, are to be taken to the Cape of Good Hope or Van Diemen's Land.

Kíying makes his report of investigations in the salt monopoly in Shántung during his late mission there. See page 334.

Pihcháng, the hero of Yarkand in 1826, and since governor-general of Liáng Kiáng, retires from public life.

July 4th. The American consul at Macao, R. P. De Silver Esq. hoists his flag.

The governor of Shensí requests H. I. M. to confer a new title on the Dragon-god of rain for the refreshing showers which had fallen.

July 4th. The Kím-hok-tye, a junk owned by Englishmen, captured near Háinán —See page 611.

July 7th. Two English ships, Mary Whitney and Persian, lost in the Yang-tsz' kiáng

July 14th. The magistrates of Nánhai and Pwanyū issue orders respecting the distribution of rewards to the city braves.

July 19th. An Ordinance is passed in Hongkong, regulating and declaring the duties and office of Consular Agent.

July 19th. An Ordinance passed in Hongkong for the safe and better custody of offenders sentenced to imprisonment in Consular courts.

The governor-general of Kiángnán collected 32 million pounds of rice from the rich for the poor.

July 23^d. A Portuguese soldier, who had insulted the family of the guard at the Barrier, punished with 200 lashes.

July 26th. Annual Meeting of the "Destitute Sick Foreigners" Society at Hongkong. Receipts, \$1215,02; expenditures, \$1111, mostly through the Seamen's Hospital.

Yeh, governor of Kwángtung, sends 10,000 tls. to Hupeh to relieve the poor.

Kíying is put on a commission to go to Suiyuen ching in Shansí to settle some differences between the Mongols and Manchu officers.

July 28th. Accounts of expense of building St John's church in Hongkong are published; the house cost £6374 13s. 8d.; The subscriptions were £2756, and the colonial government granted £4600.

Aug. 1st. The Ordinance of July 19th is repealed, and a substitute passed by the governor and council of Hongkong.

Aug. 22^d. H. E. Sr. do Amaral assassinated near the Barrier.—See pp. 448, 532.

Aug. 22^d. A meeting held in Canton, called by Rev. G. Loomis, seamen's chaplain, to appoint Trustees to build a Bethel at Whampoa; Messrs. P. S. Forbes, T. W. L. Mackean, G. H. Lamson, J. Jardine, R. P. Dana and John Dent are appointed Trustees.

Aug. 22^d. A memorial received at court from Wú, governor of Chehkiáng, respecting the calamitous floods in that province, caused, as he intimates by his own incompetence.

Sept. 4th. A subscription of \$50,500 is made by 31 citizens and establishments of Macao for the exigencies of the colony.

Sept. 6th. Rev. B. Southwell of the London Mission at Shánghái died.

Sept. 11th. Mr. W. H. Howell returns to China, having left Jan. 12th for San Francisco; he was absent 241 days, and traveled 176, in making the circumnavigation of the world.

Sept. 12th. H. M. St. Medea returns from a cruise after pirates near Tínpak; she captured five junks, carrying in all 46 guns, and 220 men.

An officer intrusted with the care of a mission to one of the southern provinces requests to be handed over to the Board of Punishments, because the commissioners and all their effects were drowned in the Yángtsz' kiáng.

Sept. 14th. A typhoon occurred along the coast; the Am. ship Coquette, Capt. J. S. Prescott, was lost and all on board; Rev. P. D. Spaulding of Shánghái was a passenger.

Sept. 15th. The P. and O. Str. Canton returns from an unsuccessful search after the Sylph down the West Coast as far as Hainán; she however fell in with pirates, and destroyed five junks, bringing 25 prisoners back to Hongkong.

Sept. 17th. Two Chinese die at Hongkong from eating poisonous vegetables.

Sept. 18th. Lin Tsehshü memorializes the Throne on his services, and his ailments, and begs permission to retire from office.

An insane man, who had killed his mother in Honan is executed, and his relatives and townsmen bamboosed.

Sept. 21st. The U. S. brig Dolphin takes possession of two junks at Cuming moon, in which were found stolen goods.

Sept. 25th. The Rev. J. Lowder, Episcopal clergyman at Shánghái, drowned while bathing at the island of Púto.

Sept. 26th. Arrangements made to receive the head and hand of Gov. Amaral at the Barrier, but they are not given up.—See page 544.

Wáng Cháushin, governor of Shánsí, degraded and brought to the capital for trial, on charges of extortion and incapacity.

H. I. M. confers posthumous honors on Chin Kwan-tsiun, a deceased cabinet minister; he is made guardian of the heir apparent.

Sept. 26th. The schooner Mayflower attacked by Chinese near Second Bar and taken; captain Bellamy escaped, but was severely wounded.

Sept. 26th. The British ship Cumberland lost in the China sea; captain Lewis and six others went down in her, the rest of the crew reached Luconia.

Sept. 28th. An examination is made at Hongkong of prisoners taken at Cuming-moon by the Dolphin; they are discharged.

Sept. 30th. Capt. Hay attacks the piratical fleet of Tsü Apò in Tysung bay.—See page 558.

Oct. 2d.. Government Notification published, containing Capt. Hay's report of his cruise against pirates in Bias Bay.—See page 559.

Oct. 2d. The triennial examination for *kūjin* is concluded at Canton.—See page 609.

Oct. 5th. A sale of ten lots of crown lands at Hongkong for £197 8s. 1d.

Oct. 8th. The assistant-magistrate of Hongkong refuses to try some kidnappers of a Chinese girl brought before him on the ground of want of jurisdiction.

Oct. 11th. H. E. Sü replies to Mr Bouham respecting the attack upon pirates in Bias Bay.—See page 560.

Oct. 14th. H. E. Sü transmits to the Council of Macao the following notice and the confession of Ko, who had been executed for his participation in Gov. Amaral's murder.

Su, gov.-gen. of Kwangtung and Kwangsi, &c, &c. In reply I have to communicate, that I received a report from the prefect Yih of Kwangchau, stating that an informer had secretly acquainted him that some of the accomplices in the murder of Portuguese Governor Amaral had fled to Huan; that he offered himself to go with people to seize them. In consequence, able soldiers were immediately selected, secretly, and with them he went in pursuit as far as the town of Lo-chang, in the Department of Shauchau, where the informer pointed out a small vessel, saying it belonged to the accomplices in question, and that there were really on board one named Ko Ahon, and another Li-Apao. Upon this, the soldiers fell upon the said vessel; and as those on board offered resistance by firing, the soldiers fired also upon them, the result of which was that Li-Apao fell wounded overboard, and was drowned. The soldiers tried to get up his body, but they could not find it. Ko-Ahon was apprehended, and conducted to Canton to be

examined, and as he was severely wounded with a cutting instrument was sent to be cured. The annexed copy is the confession of Ko-Ahon. This is what I have to communicate in answer to the Council of the Portuguese Government.

Ko Ahon, stated, that he is a native of Hiángshan, aged 36 years; has neither wife, children, nor brothers; his parents are dead; that he resided at Macao, where he carried on a small business. That the Portuguese Governor Amaral, whilst alive had commanded cruelties; that without the Campo Gate he had constructed roads, destroying and razing graves, on which account those from without as well as those from within conceived hatred towards him. That Amaral destroyed not only graves belonging to the deponent, but also those belonging to Shin Chi-leung and Li Apao. For this reason they intended to murder Amaral, in order to satisfy their hatred. In consequence they had a consultation, and he the deponent and Li Apao were appointed executioners of the plan; Shin Chi-leung, the two surnamed Chon, and one Chen, whom they induced to join them, were to assist in facing (those who might come to afford help). That on the 5th day of the 7th moon, they having heard it said with certainty that Amaral was to take a walk to the Barrier Gate, went there to wait for him. Towards the evening, Amaral having passed by on horseback, Shin Chi-leung, carrying in his hand a closed umbrella, in the handle of which he had concealed a sharpened sword, presented himself under disguise as one who wished to make a complaint, calling out loudly that he had wrongs to complain of; and at the moment that Amaral was stretching out his hand to receive the petition, Shin Chi-leung immediately drew his sword and began to stab him in the arm, until he rolled off his horse from the pain, and the said Shin Chi-leung forthwith cut off his head and hand; and together with the deponent and others escaped through the Barrier Gate; and after having made libations to the manes of their ancestors, they separated, each following his own way. That on hearing afterwards that strict search was being made to apprehend the assassins, he the deponent and Li Apao, agreed to take a vessel and flee to Hunan. They were, however, unexpectedly pursued by the informer and soldiers as far as the town of Lo-chang, where Li Apao, whilst they were offering resistance to soldiers who were approaching the vessel, was wounded by a shot, and fell into the sea, where he was drowned; and he the deponent, was also defending himself with a sword against the soldiers, who were about to jump into the vessel, was severely wounded; and was apprehended and conveyed. That all he has stated is the truth.

Oct. 16th. Mutiny and robbery on board the brig Gallant, captain Connew, by the mates; they are brought to Hongkong in charge of Lieut. Welsh of the U. S. S. Plymouth.

King-chun and Káilingáh, Mangolians in high employ in the army, are punished for embezzling the pay of the troops, with many of their subordinates, as well as their superiors.

Oct. 20th. Some officers in charge of treasure bound for Peking are robbed near Hwangchuhkí, of warrants, passports, certificates, and other documents they had, but the treasure is untouched; \$200 are offered for their restoration.

The Gazettes contain many memorials respecting the disastrous inundations of last spring along the Yángtze' kiáng, especially in Kiángsú and Nganhwui.

Oct. 23d. Capt. Hay makes a successful attack on the piratical fleet of Chéung Shap-'ng-tsai on the coast of Cochinchina, destroying and dispersing the entire force.—See page 612.

Oct. 28th. Rear-admiral Sir F. A. Collier, C. B., K. C. H., naval commander-in-chief of H. B. M. forces in China, died at Hongkong, *æt.* 63.

Nov. 21st. Chau Chángling, late acting judge of Kwángtung, is reported to have been robbed of upwards of 30,000 taels by beggars when on his way to Chehkiáng, with his father's coffin.

Nov. 8th. Howqua, Gowqua and others petition H. E. Sü to allow them to form a warehousing company, in order that they may thereby raise funds to pay off the debts of the old Co-hong, of which they were members.

Nov. 20th. The mates of the Gallant, who robbed her of £500 in rupees, J. J. Burke and Jno. Newton, are sentenced, the first to 15 years' transportation, the second to a year's imprisonment.

Nov. 24th. Hon. Joseph Balestier, American Commissioner to Southeastern Asia, Cochinchina, Siam, &c. arrives.

Executions among the Chinese at Canton have been very numerous during the past year, amounting to nearly four hundred persons, many of them pirates taken from the fleets destroyed by the English cruisers.

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